

127c THE ~~AND~~  
Virtuous Woman  
FOUND,  
Her LOSS bewayl'd  
AND  
CHARACTER  
Exemplified  
IN A  
SERMON

PREACHED  
At the Funeral of the most Ex-  
cellent and Religious Lady, the Right  
Honourable MART Countess Dow-  
ager of Warwick.

By *Anthony Walker* D. D. Rector  
of *Fyfield* in *Essex*.

To which are annexed some of her Lady-  
ships pious and useful Meditations.

L O N D O N,  
Printed for *Nathanael Ranew*, at  
at the *King's Arms* in *St. Paul's*  
*Church-Yard*. 1687.

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TO THE  
Right Honourable  
KATHARINE,  
Vicountess Ranalaugh.

And the Honourable

ROBERT BOYLE, Esq;

Executors of the Last Will of  
the Right Honourable Mary,  
Countess Dowager of Warwick,

Right Honourable Madam, }  
and Truly Honourable Sir. }

**M***Y Obedience to the repeated Commands I have received, (for so I shall always esteem your Requests) from both your Honours, to publish the Sermon, I was by the same Authority engaged to Preach at the Funeral of that Excellent Lady, the Genuine Si-*

## The Epistle Dedicatory.

*Sister of your Vertue, as well as the  
Germane Sister of your Blood ;  
had not been guilty of these few  
weeks delays, had not the indispo-  
sition which began to seize me at  
so near and perplexing a stroke,  
and under which I laboured all  
the time of my preparations, and  
in the hour of its delivery, conti-  
nued upon me many days after  
An Effect so natural to so pressing  
a cause, that I know not whether  
the health of my body could have  
consisted with the soundness of my  
mind, under such an inexpressible  
loss to the Church of God, and my  
poor self in particular.*

*Ut bonum  
quo diu  
fructi su-  
mus, eti-  
am cate-  
ris noscen-  
dum, imi-  
tandumq;  
plenius  
describe-  
rem. S.  
Hier. Ep.  
10. Epita-  
phium  
mercellæ  
vidue.*

*But what I was constrained to  
defer a while, I now multo cun-  
sænore present to you both, with  
all humble observance; and under  
your favourable protection to the  
eye of the World. The Sermon  
is such, almost verbatim, as my  
hasty and sickly preparation  
would then allow: Her Ladyship*

*Character*

## The Epistle Dedicatory.

Character, I confess is much enlarged, that I might somewhat more fully, than those streights of time would suffer me, propound to the knowledge and imitation of others, that good we had the *Grandes* happiness to enjoy so long, and *materias ingenia* yet too short a time. *parva non*

I am conscious to my self of *sustinent.* the great disproportion betwixt *Et in ipso* my Performance and her merit, *conatu ultra vires* for which my Apology is that of *causa succumbunt,* St. Jerome, weak Parts cannot *quanto-* sustain great Matters, &c. *Tea que magis fuerit* this is a Fate must have *inevita-* quod *di-* cendume est *tanto ma-* gis obrui- *tur qui* bly attended, whoever had been *magnitu-* dinem re- *rum ver-* bis non *potest ex-* plicare. *her* Orator in some degree. When *I* may say as truly of her as Greg. Naz. of his Gorgonia, her Prudence and Piety no man living was able to set forth, with proportionable Language. And again, It is exceeding difficult to reach the Excellencies of her Virtues, either by deed or word, by imitation or encomium. And

## The Epistle Dedicatory.

*though very many might have praised her more floridly, none could have represented her more truly, no man living having known her so long and so intimately as my self.*

*And my weakness and plainness may attain this double advantage.*

*First, Render the Narration more credible, which if it had been dressed up with all the Ornaments of which 'twas capable, would have looked in this Age, more like a Romance than an History.*

*Secondly, It will better suit with the Original it copies; for as is said of Suetonius, he wrote the Lives of the Roman Cæsars, with the same liberty they led them. So I have writ this Excellent Lady's Life, with the same undisguised simplicity with which she lived it. And though never any man had a more condescending,*

*Quædam  
abstraxe-  
ro ne in-  
credibilia  
videantur,  
Ec. Hier.  
ad Demer.  
\* Age ad  
ipsius lau-  
des acce-  
damus  
neglecta  
sermonis  
elegantia  
& concin-  
nitate;  
nam ne  
hæc qui-  
dem quam  
laudan-  
dam susce-  
pimus las-  
civo un-  
quam or-  
natu de-  
lectata  
ist. Naz.*

## The Epistle Dedicatory.

descending, constant, sincere Friend, than she vouchsafed to be to me, yet is not the testimony less true, because of a Friend; but the more scrupulously exact for fear of desecrating so sacred a Name, and offending the Genius of her, who above all things hated falsehood.

I am not the first, nor shall be the last, whom those (whose Charity and good opinion is not only so wise as to begin at home; but also so kind as to dwell and end there too) will despise or pity, and bless themselves in the conceit, of what mighty matters they could have done, if this Province had fallen to their share. It may be little thinking, how such sorrows as mine justly are, would have blunted the edge \* Non o-  
of their keener Eloquence; and portet ex  
how unmeet a Theme so calami- calamita-  
tous a loss is, on which to shew our te ipsa o-  
stendendi  
ingenii  
ansam ar-  
ripere.  
wit. \*

## The Epistle Dedicatory.

*But let such, for me, enjoy their humours, I'll say no more, least I awake them, and so deprive them of their pleasant Dream.*

*For my self, I have endeavoured to approve my Conscience to God: Hic murus aheneus esto. And I hope I may appeal to your Honourable Attestation, (whose Testimony will be without and beyond exception) in most things I have written of Your, My, Our incomparable Friend.*

Marcel-  
lam tuam  
imo me-  
am, & ut  
series lo-  
quar no-  
stram. S.  
Hier. p. 16

*And I doubt not but all who knew her Ladyship thorowly, will be able to say as the poor People, are reported to have said after the Funeral Sermon of another*

\* The La-  
dy Veer.

\* Eminent Ornament of this Country.

*They could have said a great deal more of Her, than the Minister did: At the hearing of which our good Lady was much pleased, and said; She should value such a Testimony above all*

## The Epistle Dedicatory.

all others. *The Poor, like the Widows, which stood about the dead body of Dorcas; shewing the Coats and Garments she made for them, whilst she was with them, being the most unexceptionable Witnesses.* Acts 9.39.

*I confess it seems both decent and necessary to suggest some Arguments of Comfort to them, whom I know to be oppress'd with so bitter and distressing a loss. And the undertaking would not (in one respect at least) be altogether unsuitable to my self. Because, Great is that Cordial which is administred by those who are partakers of the same sorrows. And their Authority is greatest in comforting the calamitous, who bear a deep share in the same calamity, as one of the Ancients hath well said.*

*Give me leave therefore, much honoured Madam, Sir, besides what you will meet with in the*

*Magnum Pharmacia cum illud est, quod ab illis qui eodem dolore affecti sunt porrigitur; & qui in eadem calamitate versantur, eorum in consolationis major est Auctoritas.*



## The Epistle Dedicatory.

*the following Discourse, to remind you of that great Panpharmacon. It is the Lord who hath done it, that Wisdom and Goodness which commits no Errors, but doth all things well and wisely. And our daily Prayers for the fulfilling of whose Will, obliges, at least, to a submissive acquiescence when 'tis done.*

*And as to her, She hath finished her Course triumphantly, and she hath obtained the Crown: She rests from her Labours, and her Works do follow her. She is landed in safe Harbour, got off the rough Seas of sins and sorrows. She is taken from the evil to come, and shall neither feel nor see, what our*

*Non mare-sins may justly make us fear. She  
mus quod would not be again with us, as  
talem a-  
misimus well as she loved us; let us long  
sed grati-and hasten to be with Her: We  
as agimus  
quod talem habuimus imo habemus: Deo enim vivunt  
omnia & quicquid revertitur ad Dominum, in familia  
numero computatur. Epita, Paul. have*



## The Epistle Dedicatory.

*have used to account her happiness our own, therefore her Blessedness cannot make us miserable.*

*She is not lost, but gone before; and She could not be where She is, nor enjoy what She doth; without being parted from us, till we can ouertake Her.*

*Be pleased also to remember that of Saint Jerom, We mourn not because we have lost such an one, but give thanks that we had such an one, yea have such an one: for all such live to God, and whatever returns to the Lord, is to be accounted in the number of the Family.*

*But I must repress my self, reflecting how needless it is to cast in my Mite into such full Treasuries.*

*Lam.*

## The Epistle Dedicatory.

*I am conscious to my self but of one Offence, which may make me apprehend your Frown: Which is my adventuring to insert, without your Leave or Knowledge, some short Touches of that Noble Stock of which your Ladyship was so Conspicuous and Eminent a Branch.*

*Præcepta sunt Rhetorum ut majores ejus, qui laudandus est, & eorum gesta altius reputantur: sicque ad ipsum per gradus sermo perveniat? quo viz. avitis paternisque virtutibus illustrior fiat, & non degenerasse à bonis ipsi videatur. Hier. de Nepotia.*

*But as I have the Example of many Ancients, and almost all Moderns, who write on such occasions; so would it have been a great Hilarious and indecent deficiency to her Story, to have been wholly silent in it. And I have been so concise and cautious, not to offend the humble modesty of those who yet survive.*

*That when the Laws of Order and Method have obtained the Allowance Justice may demand;*

## The Epistle Dedicatory.

*mand ; your Honours Kindness will I hope (at least for her side) supply what shall be farther needful of Forgiveness.*

*Those few of her Ladyships pious and excellent Papers , which are inserted in the Discourse , or subjoyned to it ; ( as they justly may, so I hope they ) will give Ornament and Lustre to it , in the Judgment of all serious Christians : As richer Trimmings of Gold and Silk use to do to Garments made of courser Materials.*

*I shall not enlarge your trouble by being importune in begging your Patronage ; 'Tis Natural to all to defend their own ; and surely besides the many Titles you had to me before.*

*Now by your Executorship , you have an Indefeasable Right*

The Epistle Dedicatory.  
*to me : For nothing to which her  
Ladyship's Will entitles you, was  
more entirely Hers, and conse-  
quently your Honours, than*

Much and Truly Honoured

Madam, Sir,

Your Honours

Most Humbly Devoted

and Faithful Obedient

Servant,

*Anthony Walker.*

THE  
Virtuous Woman.

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PROV. 31. 29, 30, 31.

*Many daughters have done virtuously, but thou excellest them all.*

*Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.*

*Give her of the fruit of her hands, let her own works praise her in the gates.*

**T**hat hard Question which Solomon propounds in the tenth Verse of this Chapter, *Who can find a virtuous woman?* I would have answered with an *εὐγεννα, εὐγεννα*, more *captivous, quick, and brisk*, than that of

*The Virtuous Woman.*

of *Archimedes* when he had solved the Posing Problem; had not her sudden loss surprized and over-balanced the joy of finding her, and sunk it into a Gulf of inexpressible grief, which might justly strike me dumb with astonishing amazement, into the deepest Silence, as *S. Jerome* tells his *Paula* and *En-*

*Proem. in stochium*, it happened to himself upon the unexpected death of the holy *Blasilla*.

And this might excuse our measuring, and wearing out, this solemn saddest hour, not by sliding *Sands*, but as they used of old, by distilling drops of *Water*, \* our bitterest and saltiest *Tears*, or rather, if our *Blood* can circulate and flow in such a consternation, and be not chilled and stagnant with Streams of that, both from our Veins and Hearts. But though the Laws of Nature might indulge such gratifying of our Passions, as we are Men, the Law of Grace will not allow it, as we are Christians: to whom a sullen silence is as much forbidden as a submissive holding of our peace is charged on us.

\* Κλέψου  
πραὰ  
κλέπτω  
ἐν ὕδωρ.

*Lev. 10.3*  
*Aaron*  
held his  
peace.

For

*The Virtuous Woman.*

3.

For we must not sorrow, as Men *1 Thes. 4.*  
without hope, for them who sleep *14.*  
in Jesus, as without any hesitance,  
we may conclude she doth, who li-  
ved so entirely to him; and it  
would be too rank a selfishness, and  
unkind a Sacrilege, to rob her, but in  
our Wishes, of the enjoyment of God,  
and the Inheritance of Saints in  
Light, that we might again enjoy  
her kind, obliging, holy Conversation *Col. 1. 12.*  
in this vale of Banishment and  
Darkness.

If therefore, she being dead, yet  
speaketh, as doubtless she doth, and  
will do to all that had the honour *Heb. 13. 4.*  
and happiness to know her, either to  
our comfort or conviction; let me  
force a passage through my obsti-  
nate and stupifying Sorrows, and  
partly be her *Eccho*, partly repre-  
sent her in *Effigie*, that by this inno-  
cent and useful way, she who is gone  
to live with God in *Heaven*, may  
still live with us on *Earth*, in our  
grateful remembrance of her virtu-  
ous perfections, in our serious Pra-  
ctice of her wise and holy counsels,  
and in a ready imitation of her exem-  
plary Piety.

But

For

But because the most usual and useful Method of instructing, is, by giving Rules first, and then illustrating those rules with apposite and fit examples, which prove them practicable, and possible at least, if not easie also, to be observed, I shall pursue that order, and give you the *rule* and the measure from the *wisest* of Men in his Generation, and the *example* from the best of Women in her own; the first from the Pen of the Royal Preacher, the second from the Hearse of a noble Lady, both Epithetes which carry grandeur in their sound, and may awaken, yea, command attention.

The whole Chapter contains a Dialogue betwixt *Bathsheba* and her Son *Solomon*, under the well disguised name of *Lemuel*, wherein she, after her scandalous fall (to shew the mighty power of Divine Grace and sincere Repentance) now consecrated to be a Prophetess, \* by a divine *afflatus*, instructs and catechizes him in things of greatest importance and nearest concernment, which she performs with a strong *Pathos*.

\*The Prophecy which his Mother taught him.



*Pathos*, and most winning insinuation, and hath the honour to have her prudent holy Counsels, recorded in the Sacred *Canon*. And this fills up the nine first Verses, and from thence he reciprocates, and in a lofty strain approveth and applauds his Mother.

This latter part presents us with the *Icon* and *Character* of an excellent and Heroick Woman, which laid down in two and twenty Verses according to the number, and in the order of the Letters of the Hebrew Alphabet; every Letter in due sequence, beginning a several Verse to intimate there's somewhat signal *Psalm 25.* in it, which is composed with so *34. III.* much art, as we find many other eminent portions of the Holy Scriptures are. *119. Lament. and divers others.*

Some Interpreters *allegorize* these words and make the Virtuous Woman the Figure of the true Church. Others refer them to the Holy and ever Blessed Virgin-Mother. Others suppose them to describe an holy and devout Soul, that consecrates it self entirely to God, in the Practice of all divine and truly ennobling Virtues. Others will have them to be, by a  
*Prosopo-*

*Protopopeia*, the Idea of Spiritual Wisdom, and Heroical Virtue in the Abstract. But the most, and I think the best Expositors esteem them the Icon, Idea, and Character and Picture of a truly *Wise, Religious, Godly, Gracious Woman*, drawn by the Holy Ghosts own Pencil, in the hand of the most exquisite Master and Artist, *Solomon*.

He begins with an inquest after her, *Who can find a Virtuous Woman?* implying, she's a rare Creature, and hardly found, but to encourage your search, he assures you she's worth looking for, her value being inestimable, for her price is far above *Pearls* and *Rubies*, and all *precious Stones*. And then descends to draw her Pourtraiture and Beauty, with comely and due proportions, with bright and orient colours and sets her in the most advantageous Light, in eighteen Verses. And finally crowns her with this Wreath of Laurels, with this golden Coronet, with this Diadem of costly Jewels, which make my present Text.

*Many daughters have done virtuously, but thou excellest them all.*

## *The Virtuous Woman.*

7

*Favour is deceitful, and beauty is vain,  
but the woman which feareth the Lord,  
she shall be praised.*

*Give her of the fruit of her hands :  
let her own works praise her in the  
gates.*

The words are a Royal Garland,  
set on the Temples of the Virtuous  
Woman, by the hands of Solomon  
and God. I may not give the scent  
of every single Flower, the sense of  
every several word. Such solemn  
trifling would look like fulsom Pe-  
dantry, and ill become the mournful  
gravity of this occasion.

The mixed and compound fra-  
grancy resulting from the whole,  
wreathed and bound up together, is  
this, *That solid and true praise is only  
and superlatively due to the sincerity,  
godly, and gracious woman, who may  
claim it by the fruits her virtue hath  
been pregnant with: or goodness in  
good earnest, substantial Religion which  
hath fruitful hands, deserves, and shall  
obtain an honourable testimony both of  
God and Men.*

But as too minute a niceness is un-  
manly and upbraids the Auditory,  
so too generall a procedure is confu-  
fed

fed and cloudy, acts the Dictator and arbitrarily imposeth both on Text and Hearers, rather than deduceth fairly, and convinceth clearly. I shall therefore use that method which is free from both extremes, taking for granted what is obvious and rendring so, by additional Light the rest which needs it.

I may call this Text the Porch to the Temple of Honour and it hath two Doors, one to shut out the bold Intruders, and false pretenders: the other to admit the true and rightful claimers. Plainly it shews;

1. *Negatively*, who doth not deserve.

2. *Positively*, who doth deserve true praise.

1, *Negatively*, no Woman deserves true praise.

1. For *Favour*.

2. For *Beauty*.

2. *Positively*, every Woman deserves true praise,

1. *Who feareth the Lord.*

2. *Who is fruitful in good works.*

First, *per remotionem*, negatively because the Gates of this Temple are thronged with Worshipper

## *The Virtuous Woman.*

9

and Praise hath many Candidates and  
Votaries, and many run for this  
Prize, but only one obtains it. I  
shall briefly shew how *Solomon* thrusts  
back, and shuts the Door against,  
nonfuits the Plea of most Preten-  
ders, under two instances, of *Favour*  
and *Beauty*, and by parity of reason  
shocks the bold confidence of all o-  
thers, who can shew no better Char-  
ter for their claim: as if he had  
said, whatsoever is *false* and *vain*  
can produce nothing that is *true* and  
*lasting*: but *Favour* is *false*, *deceitful*,  
*a lye*. And *Beauty* is a *vanishing*, a  
*fading*, *fleeting* thing; therefore all  
the praise you affect or can obtain  
by these, is like the seed from  
whence it springs: *false* and *deceiving*,  
*perishing*, and *vain*, and she who sows  
such *wind*, may expect nothing but  
a crop of *Whirlwind*, a blasting and  
cold return.

*Hof. 8. 7.*

*Vide Corn*

*à Lapidè*  
*in locum.*

By *Favour* is meant a comely pre-  
sence, a graceful deportment, a  
winning carriage, decent gesture,  
handsome motions, a ready wit and  
good expression, and a decorous con-  
versation, made up of all these, and  
such like *Ingredintes*. which is most  
taking

taking, and renders Women desirable and acceptable, and procure Favour in the Eyes and Hearts of Men.

*Pulchritudo est  
Gypsum  
sepulchro  
inductum,  
phlegma  
sanguine  
commix-  
tum pul-  
chre per  
pellem pel-  
lucens S.  
Chryf.*

By Beauty he understands a goodly proportion of Members, a just Symmetry, and the due situation of parts with the fit mixture of the Rose and Lilly, the best Varnish of a clear well coloured skin, and whatever else composes an harmonious Air. Or, if you please, Beauty, whether natural or artificial, whether mixture of Blood and Flegm shining through a good skin, as S. Chrysostom defines it, or Ceruse and Vermilion daubed on, to hide a bad one: whether a Gift wherewith God hath blessed them, or a Theft for which God will blast them; whether the Benefit of the Author of Nature, or the Artifice of him who delights to disguise and destroy his Workmanship.

Both these are *vain and inconstant, false and deceitful, adventitious*, or external, the best no effect of our choice, as every thing must be which is praise-worthy.

The worst proceeding from a corrupt

rupt and sinful will, therefore blame-worthy, and reproachable, not excusable, much less commendable. Not *Temporis* Ague-proof, nor *tenable* against the *& morbi* first assaults of age or sickness, nor *ludibri* dare be looked upon by Wind or *um.G.Naz.* Sun. *Can. 1. 6.*

And not only *empty, vain, and de-*stitute of good; but *fallacious* and *deceiving*, and full of evils, snares and bands, and nets, and great temptations. First, to the Women them *Factus in-* selves, who have them, or who make *est pul-* them; too often rendring them- *chris, se-* proud, disdainful, wanton, lascivious, *quiturque* despisers of others, wasters of their *superbia* time, Idolizers of their own reflecti- *formam.* ons in a Glass, and careless, or afraid to behold the image of their impu-  
rer Souls in the Cryстал of God's Law, and more afraid of being sick, or dying, than of a thousand Sins or Hells.

Secondly, deceiving and destroy-  
ing silly Men, through whose Livers,  
\* the seats of Lust, those mortal \* *Prov. 7.*  
Darts strike, which an invisible Bow <sup>23.</sup>  
shoots from their wanton Glances,  
and bewitching Smiles and Arts.

And by parity of reason, the  
B like



like may be said of all the other perishing, empty, lying Vanities: Honours, Riches, Strength, the Wisdom of the flesh, and Learning meerly humane, which are but adventitious Goods at best, and seldom make Men *better*, often *worse*. *What shall I say, shall I praise you for these? I praise you not: Nor will God ever praise you, or reward you for them.*

Nay, I must rather drive such false Huksters for true praise, out of the Temple of lasting Honour, with such a Scourge as the Prophet *Jer. 9. 23.* *Jeremiah* long since prepared for that purpose; *Let not the wise man glory in his wisdom: Nor the witty in her Wit. Let not the strong man glory in his strength: Nor the fair woman glory in her Beauty. Let not the rich man glory in his riches: nor the fine woman glory in her Dress. Let not the honourable Man glory in his Honour, nor the courted Mistress in her Favour. Let not the learned Man glory in his being Natures Secretary; nor the wanton woman in being skilled in the depths of Satan. But let him*



him and her that would glory, and not be ashamed, or glory in their shame, glory in this that they know the Lord, and love and fear him in sincerity and truth: Which brings me to the positive part, and is the foundation which Solomon lays, whereon to build a Pyramid of lasting Fame.

Not the graceful, but the gracious woman, not she who glories in her face, but she who like the King's Daughter is all glorious within, even the woman that feareth the Lord, she shall be praised.

*Pulchritudinem existima animi ornatum; non in corporis forma, sed in moribus pulchritudo sita est. Corn. a La-*

In which positive part we have the good womans Character, and Crown.

*pide ex Chryf.*

1. Her Character, which hath two parts, for the new creature also consists of Soul and Body, an inside, and an outside.

1. She fears the Lord, there's the Soul of her Virtue, the root of the matter within ground, Grace in the Heart.

2. She hath fruitful hands, there's the Body of her Virtue, the good Tree above ground works in her Life.

*The Virtuous Woman.*

2. *Her Crown, Praise and Renown.*  
Which is.

1. *Promised to her: She shall be praised.*

2. *Commanded for her: Give her of the fruit of her hands, let her own works praise her in the gates.*

3. *Performed concerning her: Thou excellest them all.*

As briefly as may be concerning these Particulars: and first let us view both *Pages* on which her *Character* is written.

1. A woman that *feareth the Lord*, that is, who is sincerely religious, good in good earnest. Nothing is more frequent or obvious in Scripture than such *Synecdoches*, as put one eminent Grace for all the Chain of Graces. So sometimes the *Love* of God, sometimes *Trust* in God, and most commonly the *Fear* of God, is put for being truly religious, or is made the *Periphrasis* of a godly Man. As in that signal promise of the New Covenant, *Jer. 32. 38, 39, 40.* *They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good*

good of them, and their Children after them. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.

Job. 1. 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, one that feared God, and eschewed evil: so vers. 8. Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil, vers. 9. Doth Job fear God, for nought? Eccl. 12, 13. Fear God, and keep his Commandments, that is the whole Duty of Man: *Psal.*

15. 4. He honoureth them that fear the Lord; where the godly Man is under this Denomination of one that feareth the Lord, opposed to the wicked, called there a vile person. 'Tis also an infallible sign of the presence of all other Graces, in the exercise of which true Godliness consists; for as the Law is copulative, so are the Graces by which we obey it; and as where the Soul is, discovering it self by

one vital act, all its faculties and powers are; so where the *Spirit* of God is working one Grace in truth, the *Spirit* of all Grace is; for the *Spirit* can be no more without its *Graces*, than the *Soul* without its *Faculties*: yea, the *Fear of God* contains all Graces in it; therefore when *Abraham* offered up his Son *Isaac*, which was a mighty act of *Faith* and *Love*, God saith, *Now I know thou fearest me*, Gen. 22. 12. And as 'tis so frequent, it would be *endless* to cite all, so 'tis so obvious, 'tis needless to cite more.

2. The other *Page* hath this *Inscription*, *Fruitful hands*: The good Woman is like *Dorcas* full of good works.

1. *Hands*, two Hands to hold the two Tables of the Law, as *Deut. 9. 15*, *Moses* came down from the Mount with the two Tables in his two hands, in each hand one, neither empty nor idle.

The first in the *Right Hand*, there's Religion towards God. The second Table in the *Left Hand*, there's Righteousness and Charity towards Men.

2. These

2. These hands bear *Fruit*, good works spring, and grow naturally, freely, seasonably, easily, maturely, as *fruits* from a prolific Tree, planted in a good soil, and by the Waters side, as the Godly man is described in the first Psalm: called *Fruits* of righteousness, *Fruits* of the Spirit, *Gal. 5.* where *S. Paul* hath a signal *Antithesis* betwixt *Graces* and *Vices*, calling the first *Fruits*, the other *Works*; the *Works* of the Flesh, *verse. 19.* There's servile drudgery in them: *Fruits* of the Spirit, *verse. 22.* There's a spiritual easiness in the production of them by the new Nature.

2. They are *Fruits*, in the plural, for variety of kinds, for number in every kind. First, various acts of Devotion, *Prayers, Praises, Reading, Hearing, Meditation, Conference, Preparing, Communicating*; and all these reiterated, the Morning and the Evening Sacrifice, the weekly Sabbath, solemn Fasts and Festivals, secret, private, publick Devotions, Morning, Evening, and at Noon day: yea, at Midnight, *Psal. 119.* seven times a day; yea, in a sober

1 *Thef.* 5.  
*Rom.* 12.  
 12.

sense, all the day long, nay, all day, and all night too, as it is testified of *Anna*, *Luk.* 2.37. That she departed not from the Temple, but served God with fasting and Prayers night and day. Pray without ceasing, continuing instant in prayer, giving thanks continually, and in all things.

And the *Left Hand*, though it grow on another *Arm*, draws Sap and Virtue from the same *Tree* and *Root*, to make it fruitful in variety and multitude of acts of *Justice* and *Charity*.

1. Of *Justice*, thinking, speaking no evil of any man, but dealing honestly with all Men, Superiors, Equals, Inferiours; in all natural, moral, civil Actions, in all concernments of *Body*, *Goods* and *Name*, wronging no Man, defrauding no Man, but doing to others as they would others should do to them; and observing this rule constantly, and in all occasions and occurrences, and so doing *Righteousness* at all times.

*Matth.* 25.

2. In *Charity*, relieving the distressed, feeding the hungry, cloathing the naked, visiting the Afflicted by sickness, prison, or any other

other pressures, instructing the ignorant, comforting the feeble-minded, and supporting them who are cast down under any temptation, and this not once nor twice, or to one or two, but sowing this seed in the Morning, and not withholding in the Evening, giving this portion to seven, and also to eight, casting Bread upon the waters, yea, scattering by all waters. This brielly of the good Womans Character.

*Eccl. 18. 6.*

2. Her Crown, Praise: Praise is the shadow which attends the Body of Virtue. The *Eccho* which resounds an honorary Testimony.

1. From the *Consciences* of all Men, even those who will not practise it themselves, cannot but approve it and applaud it in them that do; if there be any virtue, if there be any praise, the *Apostle* of the *Gentiles*, nay, the *Consciences* of the very *Gentiles*, hath annexed them so close together, they cannot be parted: for as no vicious and guilty person can be absolved, though he were to be his own judge: So no virtuous person can be condemned, though to be judged by his Enemies.

*Se Judice nemo nocens absolvitur.*

*Rom. 2.*

*That*



*The Virtuous Woman*

*That Law written in the heart cannot but approve the Transcript, and Counter-part, and Copy of it self where ere it meets it.*

2. From the *Mouths* of all good Men, and those especially who have found and felt its beneficial Influence.

*Beloved, thou dost faithfully whatever thou dost to the Brethren, and to Strangers, which have born witness of thy Charity before the Church: S. Paul even boasted of the forward zeal of them of Achaia, and God was glorified for their liberal distribution to all men. And of the Churches of Macedonia he bears record: That to their power, yea, and beyond their power, they were willing of themselves. The Loyns of the poor blessed Job, who were warmed by the fleece of his Sheep: Her children rise up and call her blessed, for the care of their tender and pious education, and her husband for her chaste conversation and faithful industry, of which he is not only a witness, but reaps the benefit of it, and for those he praiseth her.*

3. From the whole Chorus of the



the Heavenly *Hierarchy*, the Angels Joy in Heaven, is the moſt *laudative acclamation* to her Virtues.

4. From God and Chriſt, whoſe *Euge, Well done, good and faithful ſervants*, whoſe *Come ye bleſſed of my Father*, whoſe testimony, *I was hungry and ye fed me, naked and ye cloathed me*; is the higheſt praiſe imaginable, or poſſible. *Matth. 29*

Now this praiſe is firſt *promiſed*, *She ſhall be praiſed*: God leaves us not without encouragements to make us good. Promiſes, and Threats, Rewards and Punishments, are the great inſtruments of Government, both with God and Men; and all Rewards include Praiſe, and are the *ſilent*, yet the *loudeſt* commendations.

A Crown of Righteouſneſs, and *2 Tim. 4. 7. 8.* Life, is provided, and fore-promiſed, to them that fight the good Fight, that keep the Faith, that are faithful unto death. Great and precious promiſes, that *God will receive us, be our Father and our God, 2 Cor. 6. 3. 7.* to provoke us to *cleanſe our ſelves from all filthineſs of Fleſh and ſpirit, and perfect holineſs in the fear of God.*

An

1 Pet.

An Inheritance *incorruptible, undefiled, and that fadeth not away, reserved in Heaven: Rivers of pleasure, fulness of joy, an eternal Kingdom, and everlasting Life.* And in the

Rom. 2. 28.

Letter, the highest praise, for he that is *circumcised in heart and spirit*, that is a Christian within, *his praise shall be of God*, and he is approved indeed whom God commendeth, and we have God's word for it, that the *righteous shall be in everlasting remembrance.*

2. 'Tis commanded and given in charge concerning her to others. *Give her of the fruit of her hands; let her works praise her in the Gates.* Let them be spoken of and mentioned to her honour in the Assemblies of the great men, and in the concourse of the people, which use to be most frequent in the Gates; God gives not only *leave*, but *charge*; and 'tis not only an allowable *congratulation*, but a just *debt* and *tribute* due to virtuous persons, to declare and celebrate their famous Acts. 'Tis an Apostolical precept to the *Philippians* concerning *Epaphroditus*, who for the work of Christ was near

near unto death; hold him, and not him only, but such as he, in reputation. Yea, our Lord himself concerning Mary, who anointed him, and wrought a good work upon him: *Prædicendo præcepit. Verily*, *Mat. 26.* *I say unto you, wheresoever this Gospel shall be preached in the whole world, there also shall this that this woman hath done be told, for a memorial of her.* And God will have the Virtues and Victories of his Saints recorded, to provoke our imitation of them, and encourage our weakness to war against vice, saith S. Gregory.

3. It's performed concerning her, thou excellest them all; we should labour to excel in Duty, Seek that thou mayst excel. What do you more than others? See that ye abound more and more, so run, out-run others, that ye may obtain; and praise shall be proportionable: *Thou excellest them all.* We find such Encomiums frequent in Scripture. Thus of Hezekiah, 2 Kings. 18. 5. *He trusted in the Lord God of Israel, so that after him was none like him of all the Kings of Israel, nor any that was before*

fore him, that is, for strength of Faith. So of *Josiah*, 2 King. 23. 25. *And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the Law of Moses, neither after him arose any like him.* So God's testimony of *Job*, Job 1. 8. is, *That there was not a Man like him in all the earth.* So *St. Paul* testifies of *Timothy*, Phil. 2. 20. *I have no man like-minded, who will naturally care for your estate.*

Thus I have lightly shaken the principal Branches of this goodly Tree: and the ripe and pleasant Fruit which is fallen from them all, I shall pick up and serve in one dish. To be sincerely religious, to be a virtuous, gracious, godly woman is the highest accomplishment, and deserves the greatest praise: Nay, 'tis the most honourable testimony can be given to any, to say of her in truth, she was godly, and feared the Lord.

There seems to be a great agreement and likeness betwixt the hundred and fourty fourth Psalm, in point of happiness, and this Chapter in  
matter

*The Virtuous Woman.*

25

matter of Duty, and Praise resulting from it. And therefore the transcribing those words, may give much Light and Illustration to what lies before us. David therefore to shew, *populum quæ faciunt beatiorē*, What will make a People happy, proceeds thus, v. 12. That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace, Verse 13. That our garners may be full, affording all manner of store, that our Sheep may bring forth thousands and ten thousands in our Streets. Verse 14. That our Oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our Streets. Verse 15. Happy is that People that is in such a case. Every one will be ready to acknowledge and admire the happiness of such a people. But saith David, I'll tell you who are infinitely and more truly happy, yea, who are only so indeed; yea, happy is that people whose God is the Lord. So Solomon in this Chapter, to describe the Woman who deserveth praise, she that is so good a Wife  
that

*The Virtuous Woman.*

that the heart of her Husband doth safely trust in her, that will do him good, and not evil all the days of his life, that is a Crown to him, and renders him honourable in the gates. She that is so good a *Honswife*, that she worketh willingly with her hands, stays at home, riseth early, is industrious, planteth, purchaseth, encreaseth her estate, she that is so good a *Mother*, as to educate her Children well, and so good a *Mistress* as to provide most carefully for all her Servants, that they are so far from wanting cloaths, that their Liveries are Scarlet. She that is so good a *Neighbour* that she treats the rich, and relieves the poor and needy, and obliges all by the Law of kindness in her tongue, sweetning all by kindest Words, and kinder Looks. This Woman certainly deserves to be admired, yea, is almost adored as a *terrestrial Goddess*. But after all this, saith *Solomon*, yet shew I you a more excellent way to obtain true and lasting praise; the godly Woman, the Woman that feareth the Lord, she, she deserves to be praised above all others.

*Super omnia vultus  
accessere  
boni.*

Most

Most Men and Women affect to be praised, but 'tis for the most part for vain and deceitful things, which deserve no praise at all; and if they attain any, 'tis a poor and empty praise, which may sound and make a noise in the World, amongst the foolish Herd, but signifies little with wise Men, and nothing at all with God, who designs *Glory* and *Honour* for none but those who seek it by *patient continuance in well doing, and working good*, Rom.2. 7, 10. But to *fear the Lord*, that is, to be godly, this deserves *praise* indeed. A truth so evident, and clear by its own Light, 'tis hard to add any thing to it for proof or illustration, to make it clearer; nature hath printed it in our hearts, and the *new nature* in a second and fairer edition, as a common principle. And first notions are indemonstrable.

To praise is to bear witness, or give an honourable testimony, of a Man or Womans having such a Virtue, Grace, Perfection, Excellency in them, and the very acknowledging and testifying that they



*Acts* 13.  
22.

they have them, is a praising of them highly, as *Acts* 11. 24. *Barnabas* is abundantly praised, in that testimony that he was a good man, full of the holy Ghost, and of faith without adding other encomiastical Words. So when God himself vouchsafes to write *Job's* Panegyrick, *Job* 1. 1. he calls him his servant, a perfect and an upright man, one that feared God, and eschewed evil. And *St. Paul* expressly saith, that God gave testimony to *David*, when he said of him, *I have found David a man after mine own heart, who shall fulfil all my will.* For as we say for reproach, call a man ungrateful, and you can say no worse, you have stigmatized him with the foulest brand. So for Praise, call a Woman Godly, you need say no more, there's praise enough in that. So that if you confine me strictly, I must stick in the Center, and draw no lines from it, but all will return upon it self; and be the *Ephah* never so full, it will settle upon its own Base: I may say *aliud*, but not *amplius*, none can be commended higher, than to have this Character imprest, *they fear the Lord.* Again

Again, if I should compare the *Fear of the Lord* with other things to give it its due preference, or let my self loose into an enumeration of its causes, properties, effects, signs, consequents, advantages, and unseasonably common-place upon it, I should lanch into an Ocean, in which I should lose my self and your patience, and despair to kenn a Shore in more than an hours sailing: I shall therefore confine my self, or rather willingly submit to be confined by the straits of time, to very narrow measures, which shall be these two:

1. To point in general at the objects of *Praise*, and shew what interest *Religion* or the *Fear of God* hath in them.

2. To shew what usually acquires praise to men, in reference to *God*, their *Neighbours* and *Themselves*, and declare how being sincerely religious, will intitle us to it on those Accounts.

1. As to the Objects of true Praise.

The first and grand object of Praise is *God*, and the divine perfections,

*Etions*, which is so evident through all the Scriptures, and to the light of Reason, that I'll not waste time to prove it; and consequently what is next to them, and likeliest to them is the *next* and *first* in the order of the *secondary objects* of praise. Now that is the Image of God reflected and imprinted on the Soul of Man; and this, Religion and the Fear of God produceth: Eph. 4. 24. *The new man is created after God's Image: in righteousness and true holiness*: And Coloss. 3. 10. *The new man is renewed in knowledge after the Image of him that created him.*

And they that sincerely embrace the great and precious promises of the Gospel, are thereby made partakers of the divine Nature: A Godlike temper and disposition. For Godlikeness is Godlikeness. Therefore enjoined in such Language, *Be ye holy, for I am holy*: or, *as I am holy*. saith the Lord: 1 Pet. 1. 16. and Luke 6. 36. *Be ye merciful as your heavenly father is merciful*; and *be ye perfect as your heavenly father is perfect*, Matth. 5. 48. They therefore that approach so near the most

praise-

praise-worthy Object, deserve great  
praise.

2. The object of *Praise* is some  
excellent good, it must be good, or it  
deserves reproach; but it must be  
also excellent, or no notice is taken  
of it. Now the fear of God is ex-  
cellent, Psal. 19. The Saints are  
the excellent of the Earth; Psal. 16.  
The righteous is more excellent than  
his Neighbour, Prov. 12. 26. Wis-  
dom excelleth folly, as light excelleth  
darkness, Eccles. 2. 13. And the  
doings of God's Law, wherein good men  
exercise themselves, are said to be more  
excellent, Rom. 2. 18. The godly there-  
fore are to be praised, for they are  
excellent.

3. It must be a *chosen* good, for  
it would be no praise for any man  
(if that were possible) to be good  
without, or against his will. If I  
do this thing willingly, I have a reward:  
Cor. 9. 17. Now this a good wo-  
man chuseth. Mary hath chosen the  
good part: Luke 10. 42. (And so  
did our honourable Mary, if ever  
any) and it is implied in the re-  
proach cast upon Sinners: Prov. 1.  
9. That they did not chuse the fear  
of

of the Lord: that the Saints do chuse it: Psal. 119. 30. *I have chosen the way of truth, thy judgments have I laid before me: and vers. 137. I have chosen thy precepts.* Isa 56. 4. *The Eunuchs which chuse the things which please me.* And it's the high Commendation of Moses, Heb. 11. 25. 26. *That he chose to suffer affliction with the people of God, rather than to enjoy the pleasure of sin for a season, and esteemed the reproach of Christ, greater riches than the treasures of Egypt.*

4. It must be some permanent and abiding good, not fading, not like the morning Cloud and early dew: now the *Psal. 19. 9.* *fear of the Lord endureth for ever: and where it is in truth, it will both continue and grow. The righteous is an everlasting foundation: Prov. 10, 25. The good part they chuse shall not be taken away.*

They repent not of their Repentance, and Christ hath prayed that their faith fail not.

They go from strength to strength, till they appear before God perfect in Zion, and bring forth more fruit in their age.

*Prov. 4. 18.* *The path way of the just is as the shining light: which shineth more and more unto the perfect day.*

2. I shall consider the object of  
praise more specially, and what men  
are esteemed to merit praise for, with  
respect to *God*, their *Neighbours* and  
themselves.

1. Men are *praised* for their well  
performing of their duty to *God*, as  
*good servants*.

2. For their *Beneficence* to men in  
relations, as useful, just, kind, cha-  
ritable amongst all and towards all  
men.

3. For their *wisdom* to themselves,  
being prudent, discreet, and wise  
in their own concerns.

Now *Religion, the Fear of the Lord*,  
productive of all these in an emi-  
nent degree; and therefore are  
they greatly to be praised in whom  
this is.

1. This *fear* will make *good ser-  
vants to God*. This is a principal  
part of a *Servants* duty: *Mal. 1. 6.*

*If I be a Master, where is my fear?*

Now this fear is the root of Uni-  
versal obedience: he that fears *God*  
will not, dare not offend him: *Fear  
the Lord and keep his Commandments, that is  
the whole duty of man: Eccles. 12.*

3. Only *fear the Lord and serve  
him;*

Deut. 10.  
12.

him; if you fear him, you will not fail to serve him. *What doth the Lord require of thee, but to fear him, and to serve the Lord thy God with all thy heart and soul: serve the Lord with fear, Psal. 2. Let us have grace whereby we may serve God acceptably, with reverence and godly fear: Heb. 12. 28. Yea, the fear of God will help to cleanse from all filthiness both of flesh and spirit, and to perfect holiness: 2 Cor. 7. 1. So that if it be praise-worthy to be a dutiful child and obedient servant to God, as certainly nothing deserves it better; the woman that feareth the Lord hath a just claim to Praise, because she is such.*

2. *The fear of the Lord will make fruitful in all good Offices to our Neighbour, humble and obedient to Superiours, careful of, and tender to Inferiours, just and kind to all, and munificent and liberal to those that are in want. This good Woman in the Text, who feareth the Lord in her heart, had fruitful hands, and works of her own to praise her in the gates.*

'Tis the excellency of Religion



to make good in all relations. *Good Magistrates*, 'tis the first qualification of *Jethro's Justice*: *Able men that fear God*: *Exod. 18. 21.*

So *Nehemiah* of himself, *Neh. 5. 15.* The former Governours which were before me, had been chargeable to the people, and had taken of them bread, and wine, and forty sheckles of silver, yea, even their servants had rule over the people, but so did not I because of the fear of God, and good Subjects: *Fear thou the Lord, and the King*; *Prov. 24. 21.* *Fear God, and honour the King*: *1 Pet. 2. 17.* One will enforce the other, and will make subject for conscience sake: *Rom. 13. 5.*

It will make loving and good *Husbands*, and it will make good and obedient *Wives*, like *Sarah*; for *holy women who trust in God are in subjection to their own husbands*: *1 Pet. 3.* And this made this *Virtuous Woman* so excellent a *Wife*. It will make good *Family-Governours*, who will walk in their house with a perfect heart, and will neither provoke their *Children*, nor deny what's equal to their *Servants*; whilst they

remember themselves have a *Father*, and a *Master in heaven*: Col. 41. It will make dutiful children, and faithful servants. *Servants obey in all things your Masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God*: Col. 3. 22. In a word, it will make us honest and righteous in our whole conversation: St. Peter puts together *Acts 10. 45. Fearing God, and working righteousness*.

It renders also charitable and bountiful to them in need; this good Woman, *vers. 20. Stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy. The good man is ever merciful, and lendeth; yea liberal and giveth.*

Cornelius is described, *Acts 10. 1. A devout man that feared God, and gave much alms to the people; and St. James tells us, that true Religion and undefiled is to visit the fatherless, and widows in their affliction, that is to relieve them.*

So that if to be good in all relations, and to be a Benefactor and common good to mankind, deserves praise, the fear of God deserves which

which makes men such.

Thirdly and lastly, the fear of the Lord will make a man *wise* for himself, to do himself good: *And men will praise thee when thou dost well to thy self*; Psal. 49. 18. And nothing is more praise-worthy in *man's* account, than to be *wise*, nor in the account of God, than to be *wise in salvation*. Now the *fear of the Lord* not only makes *wise*, but is wisdom it self.

*The fear of the Lord, that is wisdom, and to depart from evil is understanding*: Job. 28. 28.

*Wisdom and Godliness* are synonymous words in the Holy Ghost's Language, the *wise man* is the *good man*, (*wise virgins*, Matth. 25.) and the *wicked man* the *fool*. The *fear of the Lord* is the *beginning of wisdom*; the head, the chief of wisdom; a *good understanding* have all they that *keep his commandments*. The *praise of every one of them* who do so *endureth for ever*; Psal. 111. ult.

I am loath, notwithstanding the straits of time, to dismiss this great truth without some short improvement, let me therefore take advantage

tage from the desire of fame and praise, which nature hath planted in us all.

1. To reprove the blindness and folly of Men who will not see, or seeing, not pursue the only true and safe, and sure method of attaining it; by labouring to be *soundly and sincerely godly*; but build upon the sand, that hollow, sinking ground, which will not bear this triumphal Arch, this Royal Pillar; their natural, fortuitous, acquired accomplishments, their *Strength, Beauty, Riches, Honour, fleshly Wisdom*, all which are perishing and vain, false and deceiving, and will crown them at last but with fading flowers, and withering garlands, with the praise of foolish men, like themselves; never with that praise which comes from God: For *the Lord taketh no pleasure in the Legs of a man, nor in the face of a woman*: In the strength of the one, nor in the beauty of the other; but the Lord taketh pleasure in them that *fear him*, and hope in his mercy. I beseech you therefore and adjure you by all the obligations of *duty to God*, and *wisdom*  
for

*Psal. 147.*  
10.

for your selves, devote your selves to the *fear of God* entirely. Resolve to be *good in very good earnest*; to be Christians indeed, and Christians *within, circumcised in heart and spirit, that your praise may be of God,* Rom. 8. 22. and not of men: and found in the 1 Pet. 2. 7. Faith, that it may be found to praise, and honour, and glory, at the appearance of Jesus Christ.

And to encourage you, lift up your eyes, bestow one steddý, wishful glance upon the goodly fruit, with which this Tree of Life is loaden, of which, whoever eats shall never die, but live for ever.

1. All your sins shall be *pardoned*, you shall have peace with *God*, with *Conscience*, and with all the *Creatures*; acceptance of your *Persons*, and of all your *Services*.

2. You shall be freed from the *Power*, the *Filth*, and the *Deceitfulness* of Sin, the *Vassalage* of Satan, the *Sting* of Death, and from the *Pit*, and fear of *Hell*.

3. Your Souls shall be repaired to their *Original Perfections* and *Excellences* in the *Image of God*, and

participation of the Divine Life.

4. You shall be *ingrafted* into Christ, adopted into the Family of God, made *temples of the holy Ghost*, with all the Blessings which are consequent on these.

5. You shall be *heirs of all the promises*; yea, *inherit all things*: have all your wants supplied, all just desires satisfied, all conditions sanctified, all providences blessed, to promote your everlasting good.

Lastly; you shall be crowned with the unwithering Lawrels of true, and of eternal praises, by Men, by Angels, and by Christ, and God; and when you *die in nature*, begin to *live in glory*; go to God and see his face, and be for ever with him, in *whose presence is fulness of joy*, and at *whose right hand are pleasures for evermore*.

And for further quickening and strengthening you against the difficulties which may seem to meet you, and to obstruct you in this excellent way: Let me set before you the examples of the Saints of God, who, though men of like passions with your selves, inwardly  
clogged

clogged with the same corrupt and sinful nature, outwardly beset with the like or same temptations, cast off the weight which hung upon them, broke through the difficulties which did encompass them, and ran the race which was set before them, and through faith and patience obtained, and now inherit the promises, and that sure reward, that Diadem of Joy, and Praise, which God hath provided, and Christ hath purchased for, and promised to them that *love and fear him, and wait for his appearance.* Reflect on all the Worthies of the Old Testament, and New, the holy Patriarchs, Prophets and Apostles the noble Army of Martyrs, all the primitive Christians, whose names are recorded in the Church's Story, all the devout men and women of succeeding ages; and follow that *Cloud of Witnesses*, as Israel followed that *Pillar of Cloud and Fire*, through the wilderness till they arriv'd at *Canaan*.

And that you may not doubt, or fear that *God's Arm is shortened*, or *his hand is grown weak*, his Bowels



straitned, or the Aid of his Grace less powerful, *sufficient*, yea, *exuberant* than they were of old.

Let me set before you an *Illustrious*, an *Heroick*, a *Recent* Instance, fresh in your Memories, known to you all; a President, as much beyond Exception, as Example, which may silence all your Cavils of *Difficulty*, and much more of *Impossibility*.

I mean the *thrice Honourable*, and *truly Noble*, the *most Excellent and Incomparable Lady*, the Sacred Shrine of whose Venerable Herse we are now drenching with the just Tribute of our Floods of Tears, and strewing with the sweetest Flowers, of Applause and Admiration, though they are as much too few, as these too pale and faint, for such an Offering.

She was a *Woman*, of the feeblèr Sex, a *sinful Daughter* of first sinning Eve, a *rich Woman*, and how hardly can such be saved? That had as much *Business* to divert her, and as much *Plenty* to entertain her, as much *Beauty* to tempt her, and as much *Favour* to intangle her, as any of you, and lived in the same

Atheistical,

Atheistical, Degenerate Age with your selves, wherein sincere and serious Religion is made the greatest *Ridicule*, esteemed the most unmodish and unfashionable thing.

And yet in the midst of all these Disadvantages, I may without *Hyperbole* invite you, as the Cryer used to call spectators to the secular Plays: Come see those Shews, *Quos nemo mortalium vivit, vel visurus est*, Come see, come hear such an Example of *Heroick Virtue*, of *Generous Piety*, of *sincere, humble, unaffected, serious, fruitful Religion*, as in all respects this Age hath not produced, as hath had rare, if any Presidents to follow, and I fear will be followed by few, or none, but with long distant Intervals.

An hundred Mouths and a thousand *Si mihi* Tongues, though they all flowed *sint centum* with *Nectar*, would be too few to *tum lingua, sint* praise her. O for a *Chrysostom's* Mouth, for an Angel's Tongue to *oraque centum.* describe this terrestrial Seraphim; or a Ray of *Light* condensed into a *Pencil*, and made *tactile* to give you this glorious *Child of Light* in *viva Effigie*.

But.

But what great Masters can present in *minature*? what skilful hand *epitomize* so great a soul, and draw her in *little* (on so few remaining Sands) who had nothing *little*, nothing *mean*, but a *little esteem* of her own *perfections*, and being *mean* in her own eyes?

For she was truly excellent, and great in all respects: *great* in the honour of her *Birth*, being born a *Lady*, and a *Virtuosa* both, Seventh Daughter of that eminently Honourable *Richard*, the first Earl of *Cork*, who being born a private *Gentleman*, and younger Brother of a younger Brother, to no other Heritage than is expressed in the *Devise* and *Motto*, which his humble Gratitude inscribed on all the Palaces he built.

*God's Providence, mine Inheritance.*

By that *Providence*, and his diligent and wise *Industry*, raised such an *Honour* and *Estate*, and left such a *Family* as never any Subject of these three Kingdoms did, and that with so unspotted a *Reputation* of integrity,

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integrity, that the most *invidious* scrutiny could find no blot, though it winnowed all the methods of his Rising most severely, which our good Lady hath often told me with great content and satisfaction.

This Noble Lord by his prudent and pious Consort, no less an Ornament and Honour to their Descendants than himself, was blessed with five Sons, of which he lived to see four Lords, and Peers of the Kingdom of *Ireland*.

And a fifth, more than these Titles speak, a Sovereign and Peerless, in a larger Province that of universal nature subdued, and made obsequious to his inquisitive mind.

And eight Daughters.

And that you may remark how all things were extraordinary in this great Personage it will, I hope, be neither unpleasant, nor impertinent, to add a short Story, I had from our Lady's own mouth,

Master *Boyl*, after Earl of *Cork*, (who was then a Widdower) came one morning to wait upon Sir *Jeofry Fenton*, at that time a great Officer of State in the Kingdom of *Ireland*;

*Ireland*; who being ingaged in Business, and not knowing who it was who desired to speak with him, a while delayed him access, which time he spent pleasantly with his young Daughter in her Nurse's Arms. But when Sir *Jeoffry* came, and saw whom he had made stay somewhat long, he civilly excused it. But Master *Boyl* replied, he had been very well entertained; and spent his time much to his satisfaction, in courting his Daughter, if he might obtain the Honour to be accepted for his Son-in-law. At which Sir *Jeoffry* smiling, (to hear one who had been formerly married, move for a Wife carried in Arms, and under two years old) asked him, if he would stay for her? To which he frankly answered him, he would, and Sir *Jeoffry* as generously promised him, he should then have his full Consent. And they both kept their Words Honourably. And by this Virtuous Lady he had thirteen Children, Ten of which he lived to see honourably married, and died a Grandfather by the youngest of them.

Nor

Nor did she derive less *Honour* from the *collateral*, than the *descending* Line, being Sister by *Soul* and *Genius*, as well as *Blood* to these great *Personages*, whose *illustrious*, *unspotted*, and *resplendent Honour*, and *Virtue*, and whose *useful Learning*, and *accurate Pens*, may atone and expiate, as well as shame, the scandalous Blemishes of a *debauched*, and the many *Impertinences* of a scribbling Age.

1. *Richard* the truly Right Honourable, *Loyal*, *Wise*, and *Virtuous* Earl of *Burlington* and *Cork*, whose life is his fairest, and most laudable Character.

2. The Right Honourable *Roger*, Earl of *Orrery*, that great *Poet*, great *States-man*, great *Soldier*, and great *Every-thing*, which merits the name of *Great* or *Good*.

3. *Francis* Lord *Shannon*: whose *Pocket-Pistol*, as he stiles his Book, may make as wide Breaches in the Walls of the Capitol, as many *Cannons*.

4. And that Honourable, and well known name, *R. Boyl*, Esquire, that *profound Philosopher*, accomplished

*shed Humanist*, and excellent *Divine*, I had almost said *Lay-Bishop*, as one hath stiled Sir *H. Savil*, whose Works alone may make a Library.

The *Female Branches* also (if it be lawful so to call them, whose *Virtues* were so *masculine*, Souls knowing no difference of Sex) by their *Honours* and *Graces* (by mutual reflections) gave, and received lustre, to, and from her.

The *Eldest* of which, the Lady *Alice*, was married to the Lord *Baramore*.

The *Second*, the Lady *Sarah*, to the Lord *Digby* of *Ireland*.

The *Third*, the Lady *Letitia*, to the eldest Son of the Lord *Goring*, who died Earl of *Norwich*.

The *Fourth*, the Lady *Joan*, to the Earl of *Kildare*, not only *Pri-mier* Earl of *Ireland*, but the *ancientest House* in *Christendom* of that degree, the present *Earl* being the six and twentieth, or the seven and twentieth of *Lineal Descent*. And, as I have heard, it was that great *Antiquary*, King *Charles* the First his observation, that the three an-cientest



cientest Families of *Europe* for Nobility, were the *Veres* in *England*, Earls of *Oxford*, and the *Fitz-Geralds* in *Ireland*, Earls of *Kildare*: and *Montmorancy* in *France*. 'Tis observable, that the present young Earl of *Kildare*, is a mixture of the Blood of *Fitz-Geralds* and *Veres*.

The *Fifth*, the Lady *Katherine*, who was married to the Lord Viscount *Ranelagh*, and Mother to the present generous Earl of *Ranelagh*, of which Family I could have added an eminent Remark, I meet with in *Fuller's Worthies*.

This Lady's Character is so signalized by her known Merit, among all Persons of Honour; that as I need not, so I dare not attempt beyond this one word, She was our Lady's Friend-Sister.

The *Sixth*, the Lady *Dorothy Loftus*.

The *Seventh* (the number of Perfection) which shut up and crown'd this noble Train, (for the Eighth, the Lady *Margaret* died unmarried) was our excellent Lady *Mary*, married to *Charles* Earl of *Warwick*: Of whom,

whom, if I should use the Language of my Text, I should neither despair their pardon, nor fear the reproach of Rudeness: *Many Daughters*, all his *Daughters did virtuously*; but thou ———

She was *Great* by her Marriage into the Noble Neighbouring Family, which yet received Accession to its Grandeur by the Lustre of her Name and Virtues. But she needed neither borrowed Shades nor reflexive Lights, to set her off, being *personally great* in all natural Endowments and Accomplishments of Soul, and Body, Wisdom, Beauty, Favour, and Virtue.

*Great* by her *Tongue*; for never Woman used one better, speaking so *gracefully, promptly, discreetly, pertinently, holily*, that I have oft admired the edifying words that proceeded from her Mouth.

*Great* by her *Pen*, as you may (*Ex pede Herculem*) discover by that little Taste of it, the World hath been happy in, the hasty Fruit of one or two interrupted hours after Supper, which she professed to me with a little regret, when she was surprised

prized with it's sliding into the World without her Knowledge, or Allowance, and wholly beside her Expectation.

*Great* by being the *greatest Mistress*, and *Promotress*, not to say the *Foundress*, and *Inventress* of a new Science — *The Art of Obliging*; in which she attained that Sovereign Perfection, that she *reigned* over all their hearts with whom she did converse.

*Great* in her Nobleness of Living, and in her Free and Splendid Hospitality.

*Great* in the unparallel'd Sincerity of constant, faithful, condescending Friendship; and for that Law of Kindness which dwelt in her Lips and Heart.

*Great* in her dexterity of Management.

*Great* in her Quickness to apprehend the difficulties of her Affairs, and where the *stresses* and *pinch* lay, to untie the Knot, and loose and ease them.

*Great* in the Conquest of her Self, and Mastery of her Passions, as I could give several pregnant Instances,

ces, but especially in that of the death of her *dear and only Son*; wherein her behaviour was so submissive, serene, and calm, I confess I cannot but judge it scarce imitable, or attainable by any other.

*Great* in a thousand things besides, which the world admires as such; but I can be, and here profess my self her faithful witness, she despised them all, and counted them but dross and dung in comparison of the fear of God, and the excellency of the knowledge of Christ *Jesus our Lord*.

The *Substance* of great *Volumes* uses to be summarily contracted into *Contents* and *Tules*. All I have said is but an imperfect *Index*, to this great *Folio of Voluminous Virtue*. You that knew her must have the *Book* before you, turn over the *leaves* of your own memories, and read with pleasure what these *hints* refer you to.

But I promised you to present her, as an *example* of *Solomon's Rule*, let us therefore bring her, and the *Text* together, and never two were better met. If ever this Scripture were fulfilled, tis this day fulfilled in your ears.

O thou Great, Heroick, Noble, Blessed Soul, (and blessed be that God and Grace that made thee such) Many daughters have done virtuously, but thou excellest them all. Though thou wantedst not Beauty, and didst exceed in Favour; thou didst neither prize them, nor catch at praises by them, but didst fear the Lord with all thy heart, and esteemedst that thy only praise and honour. Thy hands were fruitful, and thy lips too, and thy Fruits were many, pleasant, useful, seasonable, ripe, sweet, and fragrant, both to God and Man.

Thou art now praising God, and we are praising thee: with the Sprigs of those *Lawrels* will we crown thee which thy own hands did plant, and thy eyes did water; that God may be praised in thee, and for thee, and others drawn by holy emulation to transcribe thy Copy.

I shall begin with that which always had the first place in her care, and heart, *her Religion, and Piety*, which in the language of my Text, is the *fear of the Lord*. And I may, as is said of *Hananiah*, Neh. 7. 2. truly attest; that she feared the Lord  
above

above many; above most, not to say above all: that she feared the Lord greatly, as is testified of Obadiah, 1 Kings 18. 3. Or as David calls himself *God's Servant* devoted to his fear: Psalm 119. 38. So might she most truly.

I shall give you an account of,

1. Her *Entrance*, or *Beginning*.
2. *Progress*, or *Growth*.
3. *Practice*, and *Exercise* of Religion, as to her self.
4. Of her *Zeal*, and *holy Industry* to promote it, and encourage it in others.

*First*, As to her *beginning* to be *seriously Religious*, and to make it her Business in good earnest, though she had good Education, and had been principled in the Grounds of *Christianism* in her Youth: yet she would confess she understood nothing of the *Life* and *Power* of Religion upon her heart, had no spiritual sense of it, till some years after she was married. She hath told me also with what *Prejudice* and strange Apprehensions, as to matters of Religion, she came into the Family in which she lived and died with so much Honour.

our, for she was almost frightened with the disadvantageous account was given of it; but when she came to see the regular performance of Divine Worship, and hear the useful, edifying, Preaching of the most necessary, practical, and substantial Truths, and observe the Order and good Government, and received Encouragement from her Right Honourable Father-in-law, who had always an extraordinary value for her, and affection to her: her prejudice wore off, and *Approbation* followed. Which minds me of a Comparison, used by the Learned *Peter Martyr*, which occasioned the Conversion of the Pious *Galeacius Caraciolus*.

If a man standing at a great distance, see a Company dancing, he wonders at their *Antick* Gestures, and seemingly ridiculous Motions, and thinks them a company of mad men: but if he approaches nearer, and comes within the hearing of the sweet and harmonious Musick, which guides and measures out those Motions, and observes how regularly one answers to the other, he



he then admires them, approves their decency and order, and desires to dance with them. So if a man take up the reports the world gives of serious Christians, or sees them at a distance busily attending all the duties of their holy Calling and Profession, he thinks of them as *Festus* did of *Paul*: that *they are besides themselves, or mad*: But if he acquaint himself more thoroughly with them, and hears and understands the Word of God, which is as it were the Musick to which they dance, and takes notice how they measure all their motions by its melody, he sees such an agreeing and beautiful conformity betwixt them; he cannot but approve it, and joyn with them.

God made use of two more remote means of her *Conversion*, *Afflictions*, and *Retirement*, the kind of the *first*, and the occasion of the *second* need not here be named. Only the divine Wisdom and Grace is very adorable, for adapting suitable means to bring his purposes to pass: As these were in her circumstances, for she would since acknowledge that  
her

her great difficulty and *remora*, was her love of the pleasures and vanities of the world, which she neither knew how to reconcile with the strictness of Religion, nor yet could be content to part with for that, whose sweets and better pleasures, she was not then acquainted with: God therefore gradually weaned her, by rendring more insipid what had too much pleased her, and by giving her vacancy and freedom from distraction, to acquaint her self more thoroughly with the things of God. By which she was enabled to set to her seal to that testimony which God gives to that spiritual Wisdom, *That all her ways are pleasantness, and all her paths are peace*: and to her Friends would frequently and freely do it, assuring them that she had no cause to repent the change she had found, of the solid and satisfying pleasures she obtained in Religion, for those unquiet, empty ones, she left in ways of vanity: Thereby encouraging them to try, not doubting, but upon experience they would become of the same mind.

Two more immediate helps which God blessed to her, were the *preaching of the Word* (which God hath ordained for the Salvation of them that believe: 1 Cor. 1. 21. ) and *Christian Conference*, and (because such an hint may do others good) the pressing the necessity of *speedy and true Repentance*, and shewing the danger of *Procrastination*, and puttings off, and stifling present Convictions by delay: This seemed to turn the wavering, trembling Balance, and to fix the Scale of her Resolution.

This is about nine and twenty years since, from which time (though before her Conversation was viceless, sweet, and inoffensive, yet she would confess her mind was vain) she *walked with God* most closely, circumspectly, accurately. And I verily believe few (if any) ever chose the better part, more resolutely than this our Noble Mary, or devoted themselves more unreservedly to God's Love, and Fear, and Service; learning to be good in very good earnest, and to encrease, and grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

2. *To promote this*, like the wise man in the Gospel, *Matth. 7. 24.* She dug deep to lay her Foundation on a Rock. She made a strict Scrutiny into the State of her Soul, and weighed the Reasons of her Choice, in the Balance of the Sanctuary. And with the other Builder of the Gospel, *sate down and considered with her self, what it might cost to finish her spiritual Edifice, and whether she were furnished to defray that charge.* And also whether the Grounds of her Hope were firm, and such as would not abuse, and shame her; and her Evidences for Heaven, such as would bear the Test, and Scripture would approve.

And this she drew up at large, with her own hand *judiciously, soberly, modestly, humbly*, and about twenty years since did me the honour with greatest secrecy to read it to me, and obliged me with all freedom and faithfulness to give her my Judgment of it; which I could not but do with much Approbation. And this, I doubt not, remains amongst her many Excellent Papers.

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*Having*

*Having thus put her hand to the Plough, she looked not back, but minded Religion as her Business indeed; and never gave suspicion of trifling in so serious a Work.*

3. Therefore for her practice of it, it was her great Design to walk worthy of God in all well-pleasing, to adorn her professed subjection to the Gospel, by a Conversation becoming it, and to shew forth his virtues and praises, who had called her to his marvellous Light.

*First then, she was circumspectly careful to abstain from all appearance of evil; and in all doubtful Cases 'twas her rule to take the surest side, for she would say, I am sure, 'twill do me no hurt, to let them alone. Though therefore none were further from censuring others, or usurping Judgment over their Liberties; yet for her self she would never allow her self the addition of artificial Handsomness; (used neither Paint nor Patch) and was pleased with a saying of one of her Spiritual Friends, upon the reading the Book which apologizes for it: O Lord, I thank thee, that thou gavest me not*

*W<sup>th</sup>*

*Wit enough to write such a Book, unless withal thou hadst given me Grace enough not to write it.* Neither would she play at any Games, because, beside many other inconveniences, she judg'd them great wasters of precious time: of which she was always very *thrifty*. And though she was known to be a Woman of good understanding, yet there were *three* things that were too hard for her, and she would confess she could not comprehend them.

*First*, How those who professed to believe an Eternal Estate, and it's dependance upon the short inch of time, could complain of times lying as a dead commodity on their hand, which they were troubled how to drive away.

*Secondly*, How Christians, who would seem devout at Church, could laugh at others for being serious out on't, and Burlesque the very Bible, and turn Religion into Ridicule.

*Thirdly*, How knowing men could take care of Souls, and seldom come amongst them, and never look after them.

And though in the fore-named Particulars, she was content only to give Example of Forbearance : yet from the Play-houſe , ſince the Stage hath taken ſo great liberty , ſhe would openly dehort her Friends with greateſt earneſtneſs.

*She* very many years ſince, began to keep a *Diary* ; and conſulted two , whom ſhe uſed to call her Soul-Friends , and ever eſteemed ſuch her beſt Friends , concerning the beſt manner of performing it. This , at *firſt* ſhe uſed to perform every *Evening* ; but finding that inconvenient, by reaſon of her *Lord's* long illneſs , which gave her many inevitable diverſions and interruptions at that ſeaſon, ſhe changed it into the quiet ſilent Morning , always riſing early. And therein, amongſt other things, recorded the daily frame of her own heart towards God, his *ſignal Providences* to her ſelf, and ſometimes towards others , his *gracious manifeſtations* to her Soul , *returns of Prayer* , *Temptations reſiſted* , or *prevailing* , or what ever might be uſeful for *caution* , or *encouragement* , afford her matter of  
*thank*



*thankfulness* or *humiliation*. And by this means she had arrived at such experience, that she could conclude, at least make strong conjectures, of the events of things she spread before the Lord in prayer, by the *frame of her own heart*, in the performance of it, as I could instance in particulars, if it were convenient.

She used to call Prayer Hearts-ease, as she often found it; and though her Modesty was such, and she was so far from a vain, affected Ostentation of her gifts, I cannot name one person with whom she prayed, yet can I say she was as well mighty, and fervent in prayer, as constant and abundant in it; for she sometimes using her voice, hath been overheard, and her *own Lord* (knowing her hours of prayer) once conveyed a grave Minister into a secret place, within hearing, whom, if I should name, I suppose would not be denied to be a competent Judge, who much admired her humble fervency; for she *praying prayed*, and when she used not an audible voice, *her sighs and groans* would

would eccho from her Closet at good distance. And the very day before she died, she was shut up above an hour, which she spent in *fervent, private Prayer*, notwithstanding her indisposition; and indeed *Prayer was her very Element* in which she *lived*, and *actually died*; and 'twas as the vital breath of her Soul, and the wing that waisted it immediately to Heaven.

But if she *exceeded* her self in any thing, as much as she excelled others in most things, 'twas in *Meditation*: this was her *Master-piece*; for she usually walked two hours daily in the Morning, to meditate alone, in which Divine Art she was an accomplished Mistress, both in set and occasional; in the first chusing some select Subject, which she would press upon her heart with intensest thoughts, till she had drawn out all its Juice and Nourishment; and for the second, like a *spiritual Bee*, she would suck Honey from all Occurrences, whole Volumes of which she hath left behind her.

After this *consecrating* of the Day with *reading Scriptures, Prayer,*  
and

and *Meditation* : a short dressing time, and ordering her domestick Affairs, or reading some good Book, spent the remainder of the Morning till Chappel-prayers, from which she was never absent, and at which she was ever reverent, and a devout Example to her whole Family.

*Lectio-  
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meditati-  
one diu-  
turna pe-  
ctus suum.  
Bibliothe-  
cam fece-  
rat Chri-  
sti, unde  
hic fervor,  
nisi ex a-  
more Dei?  
unde legis  
Christi in-  
defessa  
meditatio;  
nisi ex de-  
siderio e-  
jus qui le-  
gem de-  
dit?*

She was a strict observer of the Lord's Day, which is truly called the Hedge and Fence of Religion, and though some please themselves to call this *Judaizing*, to excuse the Liberties they indulge themselves: I am sure our Church hath enjoined us all to cry to God for Mercy, for the breach of, and for the Grace to incline our hearts to keep, the fourth Commandement, as well as any of the other nine: and 'tis not hard to observe, that the Streams of Religion are deep, or shallow, according as those Banks are kept up, or neglected.

She was a very devout Communicant; seldom omitting to prepare her Soul with solemn fasting, to renew her Covenant with God.

And in the Act of receiving, I cannot think of her without re-  
D 4                      flecting.

flecting on S. Stephen, when he saw the Heavens opened, and Jesus standing at God's right hand, and his face was as the face of an Angel.

And to encourage others to such serious preparation to that Sacred Ordinance, as she used before it: I shall shew what sweet advantages she reaped in it, and by it. And this I shall do by transcribing word for word out of her *Diary*, what I find written with her own hand, concerning one of the last *Sacrament-days*, she ever enjoyed. For the Sacrament which was appointed to have been administred in her Ladyships Chappel upon *Easter-day*, was put off by reason of her falling ill in *Passion week*.

*November, 25. Sacrament-Day.*

“AS soon as I awaked, I blessed  
 “God. When I had read in  
 “the *Word*, the Chapters of the  
 “Sufferings of my *Blessed Saviour*, I  
 “spent much time in meditating of  
 “his *dying love*. By which thoughts  
 “I found my heart much drawn out

“to

“to love him, and melted by his  
“love; then with great and awful  
“apprehensions of God upon my  
“heart, I went to pray. In which  
“duty my heart was lifted up in the  
“high praises of God, for both spi-  
“ritual and temporal mercies: and  
“my affections were much drawn  
“out in the duty, in which my heart  
“did follow exceeding hard after  
“God, for a nearer communion with  
“him in the *Sacrament*, than ever yet  
“I had. I then renewed my cove-  
“nant with God: and made promi-  
“ses, that by his *Grace* enabling me,  
“I would walk more closely with  
“him for the time to come. That  
“which in especial manner I begged  
“of God at this *Sacrament* was more  
“love to him, more holiness, more  
“contempt of the World, and the  
“Glories of it, that I might be  
“more useful to the *Souls* and *Bodies*  
“of my Fellow-*Christians*, than for-  
“merly I had been.

“Those mercies which in especi-  
“al manner, I was grateful for,  
“were, the *Creation* and *Redemption*  
“of the World, and for the *Gospel*  
“and the *Covenant of Grace*, and for

“*converting Grace*, and for *justifica-*  
 “*tion*, and for some measure of *San-*  
 “*ctification* : and for so much *Pati-*  
 “*ence* exercised toward me, before  
 “*my Conversion* : and in order to it,  
 “*imbittering Creature-comforts*, that  
 “I might seek for *Comfort* above :  
 “and for a *sanctified Affliction*, and  
 “for some degree of *Patience* to  
 “bear it, and for *Supports* under it,  
 “by the warm and lively *Comforts*  
 “of the *Holy Ghost* : and for *Returns*  
 “of *Prayer* : and for so many *Oppor-*  
 “*tunities* to seek unto God : and for  
 “the sweet *reviving* hours I had en-  
 “joyed with God in *Solitude* by Hea-  
 “venly *Meditations* : and for the  
 “*Word* and *Sacraments*, and the *san-*  
 “*ctifying Motions* of God’s Spirit. I  
 “was in a more than usual manner  
 “*melted* in the *Duty*, and *shed* a very  
 “great plenty of *Tears* in it : which  
 “when I came from, I found a long-  
 “*ing* desire to partake of the Lord’s  
 “*Supper*, and a great joy that I was  
 “going to partake of it. Then I  
 “went to hear —— the Text was  
 “*I am the Way, the Truth and the Life,*  
 “*no man cometh to the Father, but by*  
 “*me.*

" I was attentive at that good  
" Sermon. And by what I heard  
" of the *Excellency* of *Christ*, had  
" my *heart* much warmed with love  
" to him.

" Afterwards, at the *Confession* be-  
" fore the *Sacrament*, I found my  
" *heart* in a more than-usual manner  
" broken for my Sins, which I be-  
" wailed with great plenty of *Tears*,  
" and from my *heart* judged, and  
" loathed my self for them. After  
" I had received, I found my *heart*  
" in an extraordinary manner warm-  
" ed with love to *God*. And my  
" *Soul* did follow very hard after him,  
" to be made more *holy*, and for  
" *Grace* to serve him better than e-  
" ver yet I had done. I had very  
" lively Affections in the *Duty*; in  
" which I received much Joy, and  
" had sweet Communion with *God*  
" in it.

" After I had at the *Table* of  
" the *Lord* given to the Poor,  
" I came from the *Sacrament* with  
" my *heart* in a sweet, grateful,  
" and Heavenly Frame, and then in  
" private blessed *God*, for that  
" blessed *Feast*, and begged strength  
" to



“to keep my Promises I had  
 “made to God, of new Obedi-  
 “ence.

“In the Afternoon I heard again  
 “the same Person, upon the same  
 “Text; I was in an attentive, seri-  
 “ous frame at that good Sermon.  
 “The Subject of which was to shew,  
 “that *Christ* was the only *Way* for  
 “penitent Sinners to come unto the  
 “Father.

“I meditated upon the Sermons,  
 “and prayed them over. And had  
 “also Meditations of the Joys of  
 “Heaven, with the thoughts of be-  
 “ing for ever freed from sin, and of  
 “being ever with the Lord, where  
 “I should enjoy him in his fullest  
 “love.

“I found my heart much revived,  
 “and my Soul did then make strong  
 “Sallies and Egresses after that blef-  
 “fed Rest.

“After Family Duties were over,  
 “at which I prayed with fervency  
 “I did before going to Bed commit  
 “my self to God.

“O Lord, I do from my Soul bless  
 “thee for this sweet day, in which  
 “thou wert pleased to vouchsafe  
 “unto

“unto me, thy most unworthy Ser-  
“vant, more *Soul-joy*, than thou  
“didst give me for a long time be-  
“fore.

*She was a very serious and attentive hearer of the Word, and constantly after Sermon recollected what she heard, sometimes by writing, always by thinking and calling it to mind, that she might make it her own, and turn it into practice; not content to be a forgetful fruitless hearer only, but a doer, that she might be blessed in her deed.*

And such she was for the external performances of Religion.

And though this was beautiful and lovely, yet her chief glory was within, in the hidden man of the heart, in that which is not corruptible, in that dress of Graces which adorned her Soul; this string was all of Orient Pearls, and evenly matched, not one ill watered, or of unequal size. There was not one dried or withered Limb, one member wanting or defective in the new creature, she was compleate in Christ, all of a piece.

The Head of her Knowledge was comprehensive and clear: The Eye  
of

of her Faith was piercing and steady. The Ear of her obedience was open and light of hearing, and bored at the door posts of wisdom's house. Her Palate was savoury, and relishing, to which God's Law was sweeter than the honey, and the honey comb, and more esteemed than her necessary food. The Cheeks of her Modesty were fair and ruddy. The Arms of her desires were stretched out after God, and flexible, to embrace him. The Hands of her Justice and Charity were strong and open. The Breasts of her Bounty were well-fashioned, and full of milk, and the Bowels of her compassion were tender and fruitful. Her hunger and thirst after righteousness was even greedy and insatiable. The heart of her sincerity was sound and lively, and the pulse of her conscience smooth and equal. The feet of her affections were swifter than the Roes on the Mountains of Bether, more truly winged than the Poets feign their Mercuries. The natural heat of her Zeal more fervent than the coals of Juniper, and the radical moisture of her repentance more fluid than the springs of Pisgab.

*Pisgah.* Being seen with dry eyes, under tear-moving circumstances, which very nearly concerned herself, and being asked, how she could refrain? She replied, *I desire to weep for nothing but my sins.* Her name was as ointment poured forth, which made her the delight and admiration of all good men and women; yea, you may call her a *She Jedidiah*, a *Female Lemuel*, the Lord's delight, she with whom God was.

Now the *Soul* of this excellent *Body*, which animated all its goodly parts within, was the *love of God*, and the gorgeous *Robe* which cloathed it without, was her *deep Humility*. These were the *Sun* and *Moon* in this great *Firmament*, all whose *Stars* were of the *first magnitude*, and the *least* of which would have made the great *Luminary* in another *Orb*. Such was this beauteous Spouse of Christ, so like her Heavenly Bridegroom, that for that resemblance sake, we may say of her she was exceeding lovely.

Nor was she less solicitous to make others good, than to be so herself. She well remembered our Saviour's

Saviour's charge to St. Peter, *When thou art converted, strengthen thy Brethren*: She set her heart to build God's spiritual Temple, and therefore she applyed her self to it with all her might. She had holy Transports for the Glory of God, and she was a great Lover of Souls, and those too engaged her to promote Religion with utmost industry and zeal, which that she might accomplish more advantageously,

1. *She avowedly designed to represent Religion as amiable, and taking, and free from vulgar prejudice, as possibly she might; not so as might affright and scare men from it: but that it might allure them, and insinuate it's self into their love and liking: to this end she was affable, familiar, pleasant, of a free, and agreeable conversation, unaffected, not sour, reserved, morose, sad, dejected, melancholy, which presents Religion most disadvantageously. She was naturally of the sweetest temper in the World: and Grace inoculated into such a stock, thrives even luxuriantly. Whereas some crabbed, peevish, sullen natures starve the*

the best Cien they are grafted with. As I remember one, of whom 'twas usually said, he had Grace enough for seven other men, yet scarce enough for himself. And she made *grace* and *nature* both subservient to the good of others.

As we say of some neat, well-fashioned persons, what e're they wear becomes them, and fits well: I must do her this right, to testifie, I never saw Religion become any person better. And 'twas hard not to approve and love a Dress so decent and adorning.

2. *She* kept her self free and disinterested from all Parties and Factions, that none might suspect a design of making Profelytes to any, but to God.

She was neither of *Paul*, nor *Apollos*, nor *Cephas*, but only Christ. Her name was *Christian*, and her Surname *Catholick*; she had a large and unconfined Soul, not hemm'd in, or pounded up within the Circle of any man's name or drawing, a *Latitudinarian* in the true commendable sense: and whoever feared God, and wrought righteousness was accepted of her.

*She*

*She very inoffensively, regularly, devoutly, observed all the Orders of the Church of England, in its Liturgy and publick Service, which she failed not to attend twice a day with exemplary Reverence, yet was she very far from placing Religion in Ritual Observances. And I may not deny, that she would sometimes warm her heart (though never with strange fire) at private Altars in her own Chamber or Closet.*

3. She would perfume the company with good discourse, to prevent idle, or worse communication, not *abruptly, upbraidingly, or importunately*, which is very *nauseous and fulsome*, and *spoils a good game by bad playing*: But she was like a *spiritual Stove*, you should *feel the heat*, and not *see the fire*, and find your self in *other company amongst the same persons*, and rather *wonder* than *perceive* how you came there; for she would drop a *wise sentence*, or *moral holy Apothegm* (with which she was admirably furnished, of her own making or collection) that suited with, at least not far remote from what was talked of, and commending, or improving



improving that, she'd wind about the whole discourse without offence, yea, with pleasure.

*She* kept a Book of such *wise, pithy* Sayings, much valuing words, which contain'd great use and worth in little compass.

I shall transcribe a few of many.

**T**HE almost Christian is the unhappiest Man, having Religion enough to make the World hate him; and not enough to make God love him.

God's Servants should be as bold for him, as the Devils are for him.

What will make thee happy at any time, may make thee happy at all times.

O Lord, what I give thee, doth not please thee, unless I give thee my self. So what thou givest me shall not satisfie me, unless thou give me thy self.

O Lord, who givest Grace to the humble, give me grace to be humble.

He loves God too little, who loves any thing with him, which he loves not for him.

The

The true measure of loving God, is to love him without measure.

So speak to God, as though men heard thee, so speak to men, as knowing God hears thee.

*Seneca* said, he was better born than to be a slave to his Body.

*Luther* said, Christ's Cross is no Letter, yet it taught him more than all the Alphabet.

We should meditate of Christ's Cross, till we be fastened as close to him, as he was to his Cross.

By how much the more Christ made himself vile for us; by so much the more precious he should be to us.

We need every day blood for our hearts: as water for our hands.

Through Christ's wounds, we may see his Bowels.

He only can satisfy us, who satisfied for us.

He that takes up Christ's Cross handsomely, shall find it such a burden, as Wings to a Bird, or Sails to a Ship.

'Tis a great honour to be Almoner to the King of Heaven.

The

The Bowels of the poor are the best foil, which brings forth an hundred-fold.

Who would not starve a Lust to feed a Saint?

To give is the greatest Sensuality : How indulgent then is God to annex future rewards, to what is so much its own recompence?

To be libelled for Christ is the best Panegyrick.

Where affliction is heavy, sin is light.

God chastises whom he loves, but he loves not to chastise.

Sin brought death into the world, and nothing but death will carry sin out of the world.

If all mens troubles were brought into a common store, every one would carry back what he brought, rather than stand to a share of an equal division.

Though time be not lasting, what depends on it, is everlasting.

The best Shield against Slanderers, is to live so, that none may believe them.

He that revenges an injury, acts the part of an Executioner. He that

that pardons it, acts the part of a Prince.

Sanctified afflictions are spiritual promotions.

Man is a pile of Dust, and puff of Wind.

Why are we so fond of that life which begins with a Cry, and ends with a Groan!

But I will not cloy you, knowing it is safest to rise with an appetite; even when we are entertained at a Banquet.

4. Where she had particular *kindness*, or personal *interest*, she would improve the authority of her *friendship* to gentle, but free correction; and argue, and perswade so strenuously, that her *Bow*, like *Jonathan's*, *seldom returned empty*; and plead the cause of God, and their own souls, to whom she spake with so winning and insinuating sweetness, that 'twas hard to resist the *Suada*, shall I say, or rather the *spirit*, by which she spake. Let me resound and eccho from her *lips* (though alas too faintly) how she would with melting charms, and powerful strains, attempt upon the Friends, for whom she

she had a kindness, and whom she  
longed to rescue.

“Come, come, my Friend, you  
“must be good, you shall be  
“good; I cannot be so unkind,  
“nay, so unfaithful to the laws of  
“Friendship, as to let you persist,  
“and perish in a way, you know as  
“well as I, leads down to Hell. It  
“grieves my very Soul to see so good  
“a nature ensnared against the di-  
“states of its own light, by bad  
“Example, Custom or somewhat  
“else—— And if they replied  
with excuses, she would stop them  
thus: “I pray, my Friend, have  
“patience, hear me out, I know, or  
“guess at least, what you would say,  
“and I would not have you say it.  
“’Tis bad to commit sin, but ’tis  
“worse to plead for it, and defend  
“it. *None sin so dangerously as those*  
“*who sin with excuses.* The Devil  
“then ties a new snare, when he  
“gets into our tongues to fasten us  
“to our failings, and raises an  
“out-work in our own mouths, to  
“secure the Fort he possesses in our  
“hearts: I take it for granted, all  
“other

"other Holds were slighted easily.  
 "could you conquer such or such a  
 "vice, too much by custom prevail-  
 "ling with you. Unhappy custom  
 "that dares prescribe against God's  
 "Law—— But, *Friend*, use no  
 "arguments that will not hold wa-  
 "ter at the day of judgment: *though*  
 "*hand joyn in hand*, you know what  
 "follows. And no example, cus-  
 "tom, or number should allure us  
 "which cannot excuse us, and secure  
 "us. But this is the mischief of  
 "sin lived in, it bewitches the  
 "heart to love it, that it cannot  
 "leave it. Cannot, so men love  
 "to speak; but 'tis because they  
 "will not, that is, will use no in-  
 "deavours to be rid on't. But you  
 "must leave it, there's no remedy  
 "though it cost you trouble, smart  
 "and self-denial. There's as much  
 "as all this comes to, in *cutting off*  
 "*right hand, and digging out a right*  
 "*eye*. I speak to you, as to one  
 "whom I have a party to help me  
 "plead. I mean your Conscience  
 "and the Belief of the Scriptures  
 "for if you were one of those  
 "whom you know I use to set me  
 "man

Gily, "mark, I should not give you this  
ch a "trouble, nor esteem my self under  
vai- "more than the Laws of general  
tom "charity to wish you better, should  
od's "hardly venture my little skill to  
no "make you so.

wa- "But as for you, who still own  
ough "God's authority, and believe his  
what "Word, and attend his Worship;  
cu- "Why should I despair of making  
e us "one piece of your self, agree with  
cure "the other, your Practice with your  
f of "Convictions, your Conversation  
the "with your Conscience.

nnor "And not to fright you with  
love "the Thunder-claps of wrath and  
they "vengeance, and God's judging  
o in "you know whom——listen to  
you "the still voice, 'tis your peculiar  
edy "eminency to be kind and grateful  
nat- "(and because there is a kind of  
nuc- "magnetick virtue in those argu-  
off "ments which touch our temper,  
right "and a string will move it self when  
ne i "another instrument is touched  
o m "that's set to the same Key, and  
ence "pitch) I shall attack you on that  
ures "side, hoping the strongest excel-  
e o "lency of your nature, will prove  
t m "the weakest defensative for

mar E "sin,



“sin, and to keep our God.

“You therefore who are so good-natured, so kind, so grateful, that you never think you have acquitted your self sufficiently to those who have been civil, or as you please to call't obliging : Oh how can ——— be so unkind, and so ungrateful unto God Almighty, the kindest Friend, who is so much before-hand with you, who hath given you so much, and is so ready to forgive you all. Oh that you, who I dare say would take my word for any thing else, would do me the honour to take my word for him, who I assure you upon your sincere repentance will be fully reconciled to you in Christ, and never so much as upbraid your past neglects, *but heal your back-slidings, and love you freely.* And do not fear you shall have cause to repent of your repentance. *No man e- ver yet was a loser by God;* and you shan't be the first: you shall not lose your pleasures, but exchange them, defiling ones for pure and clean, and ravishing. And let it not seem strange, or incredible to  
“you,

“you, that there should be such  
“things, because perhaps you never  
“felt them ! Alas you have deprived  
“your self unhappily, by being un-  
“capable of them. *New wine must be*  
“*put into new bottles.*

“To say nothing of what the  
“Scriptures speak of a *day in God’s*  
“*courts being better than a thousand,*  
“*and of joys unspeakable, and full of*  
“*glory, of the great peace they have*  
“*who keep God’s Law, and that no-*  
“*thing shall offend them ; that wisdoms*  
“*ways are pleasantness.* Let my  
“weakness reason out the case with  
“you. Do you think that God’s  
“Angels, which excel in all perfe-  
“ctions, have no delights, because  
“they have no flesh, no sense, no bo-  
“dies, as men and beasts? or have  
“our Souls (the Angels in these  
“houses of clay ) which are God’s  
“Images, and the price of his Blood,  
“no Objects, no employments which  
“may yield them delight and satisf-  
“faction?

“Think not so unworthily of  
“God, or meanly of your self;  
“have not the stroaks of your own  
“fancy, or the intellectual plea-  
“sures

“fures of your mind, sometimes  
“transported you beyond all the  
“charms of your senses, when they  
“have chimed ail in tune toge-  
“ther.

“And cannot God, think you,  
“who is a spirit, and so fit an ob-  
“ject for our souls, give them as  
“great pleasures, as any object of  
“our taste and sight?

“Come, come, my *Friend*, take  
“my word for’t, there is more  
“pleasure in the peace of a good  
“conscience, and in well grounded  
“hopes our sins are pardoned,  
“and in serving God, and expe-  
“ctation of eternal life, than in  
“all the pleasures in the World.  
“Alas, I was once of your mind;  
“but I assure you upon my word,  
“I have really found more satisfacti-  
“on in serving God, than ever I found  
“in all the good things of the world,  
“of which you know I have had my  
“share.

“Try therefore, *dare to be good*,  
“resolve to be so thoroughly; and if  
“you do not find it much better than  
“I have told you, never take my word,  
“or trust me more.

Thus

Thus and much more powerfully would her zeal for their good, cause her to argue with her Friends, that she might by holy violence attract them, and allure them to be good, and happy.

5. *She* was of an *extensive* charity, and would make people good by believing them to be so, and by this engagement make them ashamed to deceive her hopes, and disappoint her expectation.

6. *She* had a tender, conscientious care to provide good Ministers, and to encourage them, would augment their maintenance where 'twas small; *Leez, Braintree, and Foulness, &c.* may be her witnesses in this; and indeed she was the heartiest and truest Friend I ever knew to such, and do despair ever to know her like, in this respect.

7. *She* had a great care of the *Souls* of her Servants, and if she had any ambition in her, 'twas in this, to be the *Mistress* of a *religious* Family. This appeared amongst others, in these particulars.

1. In exacting their attendance  
E 3 on

on God's publick Worship, and reverent behaviour there.

Her *Eye* surveyed her *Chappel*, and none could be absent, but she would miss them.

2. In *personal instruction*, and familiar perswading of them, I appeal to the consciences, of all that served her, what one of them hath she not, on some occasion, dealt with to do them good.

3. In preparing them for, and perswading them to the frequent participation of the Lord's most holy Supper.

4. In scattering good Books in all the common Rooms and places of attendance, that those that waited might not lose their time, but well employ it, and have a bait laid of some practical, useful Book, and fitted to their capacity, which might catch and take them.

5. In making it the Footstep to preferment, for she used to make the hundredth and first Psalm the *Rule* of her *Oeconomicks*; and though she treated all her servants as Friends, yet they were her Favourites, which most significantly feared God.

And

And she was not a first Table Christian only, we need not draw her Picture with a side-face, to hide the disfigurements of either side, both her hands wrought in the work of God: she did not *claudicare*, but walked in his ways with both her Feet. She had learned S. John's Lesson: *That he who loves God, must love his Brother also.*

1. *She was exactly righteous.*
2. *She was prodigiously charitable.*

1. *She was exactly just in word and deed.* She never forfeited her Title, to the privilege of *Peerage*, to be believed upon the *honour* of her word; which was as *sacred* as any oath, and as *good security* as many bonds. No inconvenience to her self would make her recoil, or flinch from the Obligations she had brought her self under, by her own mouth: yea, she had such an abhorrence of a dishonorable Recess, from express, or but intimated Promises, that it would render her esteem of such persons exceeding cheap and mean, who by little arts

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and shifts would loose and free themselves from their engagements, and disappoint the expectations they had raised in others, to save their charges, accounting their money spared, a very poor and base redemption of their reputation.

*She abhorred a lye* ; and used modestly to give this testimony of herself, *You know I dare not, I will not lye.* And her Lord knew this so well, that though he were *positive* enough, yet would never persist, if there happened any contest, against whatever she affirmed peremptorily.

And *a lye* was the foulest blemish any could stain themselves with, in conversing with her; and the most *unpardonable fault*, a servant could contract, to whom she used to say, *Tell me the Truth, and I can forgive you any thing.*

I shall take liberty on this occasion to add a passage, which may be useful on a double account.

1. To let her honourable Friends know she forgot them not, though her purposes were prevented.

2. How

2. How she feared the shadow of a lye.

About a Month before she died, she was, (though then in as perfect health, as I have known her) determined to *alter her will*. And whereas she had before given many *honourable Legacies* in money to persons of great Quality: she said, she would *alter them all*, for this reason, because they were *rich*, and *money they needed not*: but she would give it in something they might keep, as *kind memorials* of her: and when she had set down all their names in a Paper, she also bethought her self what would be most acceptable to every of them: For, said she, *that renders a gift most agreeable, when it suits the fancy of the party to whom it is designed*. And then surveying her own store, she fixed on what to give to most of them; but not finding her self *actually provided*, of what she might bequeath to all, she resolved to leave all to a *Codicil*, to be annexed to her *Will*, and expressly said, "I am now, *God willing*, going to *London*, when I have finished my  
"Will,"

“*Will*, and then I will by discourse  
 “find out, *undiscerned*, what will  
 “be most pleasing to every one of  
 “them, and will provide accord-  
 “ingly. Yet when the draught of  
 of her *Will* was made, she would  
 put into the *Will* it *self* for the  
 Right Honourable the Countess of  
*Scarsdale*, her beloved Sister-in-law,  
 (who was one of that number to  
 which in her former *Will* she had  
 given a Legacy in money) a *set* of  
*silver Sconces*, which adorned her  
 own Chamber. And when I asked  
 her *Ladyship* why she would not  
 leave her too the *Codicil* among the  
 rest, she was pleased to give this  
 reason: *Because*, said she, *she is the*  
*only person living to whom I ever in-*  
*timated being in my will, and I would*  
*not die, and have it found otherwise,*  
*and so be under the suspicion of having*  
*told a lie, or dying with a lie in my*  
*mouth.*

She had learned *S. Paul's* Lesson  
 to perfection, *To speak evil of no*  
*man*: and where she could not  
 speak well, the worst injury she  
 would do was to be silent, and say  
 nothing, unless it were to some sin-  
 gle

gle Friend, of whose Taciturnity she was secure by experience.

Nor would she invidiously diminish the just praises of any who deserved them. Nay, would rather study to extenuate their other failings, by presenting the light side to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: and would say, yet I must do them this right, they are so, or so—— for all this.

*And she was no less accurately just in deed than word: she had learned to do, as well as to say. she not only gave goodly words, but good performances.*

And because the due discharge of the duties of our Relations, is one of the most signal evidences of Righteousness, and the greatest ornament of our Profession of Religion; I shall touch briefly how she used to acquit her self in that respect: as a *Wife* to her Husband living, as an *Executrix* to his Will, and a *Trustee* to the Estate; as a *Mother*, as a *Daughter*, as a *Sister*, as a *Friend*, as a *Mistress*, as a *Landlady*, as a *Neighbour*.

*Neighbour.* In all which she was as a singular Blessing to her Relatives, so an eminent example to others.

First, as a *Wife.* The heart of her Husband did safely trust in her, and she did him good, and not evil all the days of his life. Never was woman more truly a Crown or Ornament to Man. She always lived with a sense of the Covenant of God, which was betwixt them, upon her heart. She was an equal mixture of affectionate Obedience, and obediential Affection.

She would conceal and hide his infirmities, deeply sympathised in his long indispositions, attended and relieved him under them with the greatest tenderness, loved his Soul, and would both counsel him with prudent zeal, and pray for him with greatest ardours, and fervency. And he was not wanting in praising her. He hath with vehement protestations said to me: *He had rather have her with five thousand pounds (though she brought him much more) than any woman living with twenty.* Yea, when the very Torrents of his Sorrow were highest for the death of his only Son (and  
Family

Family ) he made that the circumflexing Accent of his Grief : 'twould kill his Wife , which was he said more to him than an hundred Sons : *Sed quid verba audiam , cum facta videam :* He gave her his whole Estate, as an honorary Testimony of his grateful Esteem of her Merits towards him , and left her sole Executrix; a high Testimony of his Confidence in her Integrity. Which Trust , though it cost her almost unspeakable Labour and Difficulties, she discharged with such indefatigable pains, such scrupulous exactness , and admirable prudence , that as she failed not of one Tittle of the Will, till all was fulfilled ; so she never gave, or left occasion of the least noise of any complaining, of any interested Person , but rendred all more than *silent, satisfied*, more than *satisfied, applauding*, and *admiring* her prudent , and honourable Conduct of that great Affair. Which she owned to God with much thankfulness , as no small Mercy and Blessing to her. And for that Noble Estate which was to descend to others after her , she would not have wronged it in the least , to have gained the disposal



disposal of the whole ; and therefore was at vast Expences in Repairs, both on the Mansion , and Farms, though her self but a Termor : yea, though none were more ready to recede from their own Right, which determinated in her own Personal Interests ; yet would she be stiff, and tenacious, in what may concern her Successors : Usually saying, whatever she lost her self, she would never give occasion to them that came after her, to say , she had damaged the Estate, or wronged her Trust, or them. I must add one particular, because I believe she was the first, and will be the last instance of it.

*Her noble , splendid way of living* (which in most is sacrificing to their Vanity and Ostentation, for she lived very great, as you all are Witnesses) was not an Act of *Pride* and *Ambition* , but *purely*, at least *principally* of *Conscience* : she would not contract, or abate, because she would not deceive her Lord's Trust, who gave her the Estate to keep up the honour of his Name and Family, in a Place where it had flourished, and in  
that

that kind been famous so many years.

She was a most incomparable Mother, which appeared in the Education of one Son of her Body, and three Daughters of her Soul; for so I may truly speak. She never bare more than two Children; one Daughter, who died young, and a Son, the gallant, hopeful, young Lord *Rich*, of whom the World hath had an account, by the same hand which hath had the unhappy honour to be employed the third time in this mournful Service: *Planctus unigeniti* at the Lord *Rich*'s Funeral: *Leez lacrymans* at the Earl of *Warwick*'s: and this.

The Pious Methods of whose Education might be suggested, with advantage, but I should never have done, should I allow my self liberty to enlarge on all was commendable, or exemplary; yet one thing I will not conceal; those three excellent Ladies to whom she was an own Mother, though but an *Aunt-in-law*, and who are by their Cousins death become so vast Fortunes to their Husbands, being left with less plentiful Portions, she would even during her Son's

Son's life, never leave pressing her Lord to make Noble Provision for, and settle their *Portions* suitable to their *Birth* and *Qualities*, which as they well knew, so I doubt not but they will most readily attest with becoming Acknowledgments, as also all the other never-to-be forgotten Obligations, which she so nobly ceased not, to please her kind humour, in conferring on them.

I never personally saw her Right Honourable Father, nor could remember her dutiful observances of him; but this I know, that Engagements of her own Affections would not supersede her Respects to him in her Marriage, till his full Consent and Approbation was obtained.

And no Child could make more honourable mention of Parents than I have heard her do of hers, and for the transmitting it to Posterity, I cannot say she had resolved to write and publish her Father's Life; but I can, and do affirm, she had it in deliberation, and had considerable Materials and Collections, many of which she hath discoursed, and read to me, or given me the favour to read my self,

*She*

*She* was so endearing a Sister, no Language can express it ; and therefore it would be inexcusable boldness for me to attempt it.

A *Friend* so faithful, so kind, so constant, so condescending, so open, so free, *unreserved, unsuspicious*, as I believe is not to be found on Earth. I could give instance of a Friendship, which as she vouchsafed to contract with much condescension on her part, continued thirty years, not only without interruption, or Eclipse, but without the least cloud or shadow of misunderstanding on either side for that long space.

*The best Mistress in the World*, to almost a Proverb, in a double care, both of the spiritual and bodily welfare of her Servants, whom she as much loved to please, as other Persons Servants can do to please their Masters ; it being her peculiar delight to render the lives of all easie and pleasant, and free from discontent, that they might serve God with chearfulness. And when she was to leave them, she left not off her kindness to them, or care for them, but provided to the uttermost  
of

of her power, for their comfortable Subistence, according to their degree and time of Service, giving Legacies *liberal and noble*, *four hundred pounds, three hundred pounds, two hundred pounds a piece*, to some, one hundred pounds a piece to many, to others eighty, to many seventy, to buy them Annuities for their Lives; to others fifty, forty, twenty, and a full years wages to every one not specified by Name, and three Months Entertainment, with Lodging, Diet, and all Accommodations, as in her Life; that they might have time to seek out, and provide Places for themselves, and not be exposed to inconveniencies, by a suddain remove.

*She was a most noble*, I may say, *indulgent Landlady*, and would usually say of her Tenants; Alas, poor Creatures, they take a great deal of pains, and I love to see them *thrive*, and *live comfortably*, and I cannot endure to see them brought into straits, and therefore would without grudging or difficulty have all things made convenient for them, and if they had sustained any considerable

derable Losses, effectually consider it. And for her Copy-hold Tenants, would urge with warmth the timely finishing the Rolls of her Courts, and delivery of their Copies, professing she could not in conscience suffer it to be neglected, because it was all they had to shew for their Estates; a piece of Eminent Justice, not more honourable than necessary in Lords of Mannors.

And lastly, as a *Neighbour*, she was so kind and courteous, it advanced the Rent of adjacent Houses to be so near situated to her, not only her House, and Table, but her Countenance and very heart were open to all Persons of Quality in a considerable circuit; and for the inferiour sort, if they were sick, or tempted, or in any distress of Body or Mind, whether should they go but to the good Countess, whose Closet and Still-house was their Shop for Chirurgery, and Physick, and her self, (for she would visit the meanest of them personally) and Ministers whom she would send to them, their spiritual Physicians.

But as her love to God was the  
soul

S. Hier. E-  
pitaphium  
Paulæ.

soul of her Religion, so the exuberancy of her Charity towards those who needed her abundant Liberality, was the conspicuous Crown which beautified all her sweetness, and goodness towards Men: for in this she was forward, *I bear her record, to her power, yea and beyond her power*; for she would even anticipate her Revenue and Incomes, rather than want wherewith to be liberal. St. Jerome placed in the highest rank of the praises of his admired *Paula*, that she not only made her self poor to relieve, but died in *magno Ære alieno*: And I am sure it used to be said of our Excellent Lady; *That was the Lady that would borrow money to give away*. She would not live poor (in good works) to die rich; yea, though she had chosen Executors, in whom her heart could trust as safely as ever her Husbands did in her, yet she would make her own hands her Executors, and they were very faithful to her enlarged heart.

But to be more particular; when she had in her Lord and Husband's life-time, a separate Maintenance or Allowance, settled by Marriage-Articles,



ticles, she was pleased to ask me my opinion concerning the *quota pars*: What proportion one is obliged to consecrate to God of our Estates; and when I told her it was hard, if not impossible, to fix a Rule which might hold universally; but the Circumstances must be considered in which Persons stood, their Qualities, their Incomes, their Dependences, necessary and emergent Occasions, inevitably occurring — But she persisting to urge a more particular Answer to her self, what would be fit and becoming her to do, I not being ignorant of her Circumstances, (I must bear my own shame in acknowledging the straitness of my own heart) told her, I supposed a seventh part: But before I could suggest the Reasons, she preventingly replied, she would never give less than the third part, and she kept her Resolution to the full, and with advantage; laying aside constantly the *third part* for Charitable Uses, and would sometimes borrow of that which remained to add to it, but never default from that to serve her own occasions,

ons, though sometimes pressing enough.

When she came to the Possession of so large an Estate as her Lord bequeathed her for her Life, she in good measure made it true, what a great Person was reported to say; that the Earl of *Warwick* had given all his Estate to Pious Uses: Meaning thereby, that he had given it to this Noble Lady, who would so convert it.

And 'tis a great Truth, which I have had from her own mouth, that all the satisfaction she took in it, was the opportunity it afforded her of doing good. And I have heard her earnestly aver, that she would not accept of, or be incumbered with the greatest Estate in *England*, if it should be offered her, clog'd with this condition, not to do good to others with it.

But some may say, were her *Eyes* as open as her *Hands*; did she not scatter it as *carelessly* as *profusely*? Nothing less, her liberal Soul devised liberal things, I will point at some few of many.

1. There are some *Objects* of real *Charity*,

*Charity*, which are not so to *vulgar Eyes* or *Purses*; on whom she would confer, and whom she would surprise, with Noble and suitable *Assistances*, this struck deep, drew an whole bag at once, but made no noise.

Some scarcely known to any but my self, and it may be had not been to me, but to ask my Judgment, whether it might be reduced to the account of *Charity*, to give to such and such, being in such *Circumstances*: For she was never less tender of their *Modesty*, than compassionate of their *Necessity*, and was more solicitous for their *Pardon*, than their *Thanks* for helping them.

2. *Forreiners* who fled either to preserve their *Religion*, or to embrace what they were convinced of to be the truth.

3. A great many young *Schollars* of hopeful promising *Parts*, whom she wholly, or in good measure, educated at the *University*, allowing some thirty, some twenty, some ten, some eight, many five pounds *per Annum*, and some others who had more assistance, less.

4. Abundance of young Children which she put to School in the neighbouring Towns, I cannot say how many; but rather *sans* number, all that were poor and willing to learn, nay, that could be perswaded to it; whose Schooling she did not only pay for, but gave them both Books and often Cloathing; and not only near home, but as far as *Wales*, contributing nobly to that pious Design, of that good old man, and indefatigable Promoter of it, Mr. Gouge; so *amply attested by a Cloud of Witnesses*, beyond exception, to rescue *Wales* from its remaining Ignorance and Demi-Barbarism.

5. Many *Ministers* of both Denominations, as well *Conformists* whose Livings were so small, as not to yield them a subsistence, as those who had none at all.

6. Many *occasional Objects of Charity*, which you may surely conclude, failed not to ply at those Stairs where 'twas seldom low water: And though she was sometimes imposed upon, and deceived by those that neither needed nor deserved

deserved what she gave, yet this did not discourage her from giving again; For she said, she had rather relieve ten that only appeared meet objects and were not, then let one go unrelieved that was so indeed: For though they deceived her in her giving, God would not deceive her in accepting, what was sincerely done for his Name sake.

7. *Lastly, the Poor*, which she fed in great numbers, not only with fragments and broken meat, but with liberal provision purposely made for them. She was a great pitier, yea a great lover of the poor, and she built a convenient house on purpose for them at her *London-Seat*, (as they had one at *Leez*) to shelter them from rain and heat, while they received their dole; and when she was at *London* with her Family, had in her absence, whilst no house was kept at *Leez*, a kind of house kept for their sakes alone: That is, twice a week, good Beef and Bread provided for the poor of four adjacent Parishes, and hath taken order in her Will to have the same continued three months after her

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decease,

decease, and by the same Will hath given an hundred pounds to be distributed to the Poor of *Brainree, Felfted, Little-Leez,* and *Much-Waltham*, at or shortly after her Funeral.

And though it cannot reasonably be expected from one who had no Lands of Inheritance, to leave charitable foundations: Yet I may, without *Hyperbole*, say, that every year she lived, after she came to be Mistress of the Estate, she gave as much in charity, as would have purchased Lands, sufficient to have endowed an Alms-house or Free-School. And that pious and liberal foundation of *Rock-ford* Alms-house, which though founded legally by a Patent granted under the Broad Seal for its confirmation, by the Ancestors of that Family, of which she bore the Title; was by the death of the Founder not endowed, yet as all her predecessors had done:

She always paid the Alms-people their full designed Allowance, and ordered by her last Will it should be so done for a year after her decease. And I must here take leave

leaveto add to their great honour, and the satisfaction of all that relate to that Family, that those Right honourable and worthy persons, to whom the estate descends, have agreed to continue the same plentiful allowance: And if I were worthy to advise them, I would earnestly persuade them to make Legal Settlement, and endow it with Lands to the value of what they resolve to allow, before they make the division of the Estate.

But methinks I hear it asked, what! had she no *Spots*, no *Scars*, no real nor imputed *Blemishes*? how could she live in such an Age and not be corrupted, or at least traduced? neither scorched by the fire of infection, nor blackned by the smoak of revengeful derraction, for upbraiding the guilty by her innocency? This overdoing is undoing, if you would make us believe she had no faults, we shall sooner believe you have no truth: And that all you have said hath more of *Romance*, and what you fancy, than *Narrative* of what she was or did.

I confess 'tis next to a miracle to



consider, both how divine Grace enlarged her heart, and established her goings, and restrained the tongues of others from reproach or shewing dislike of that in her, for which they deride and hate, not to say persecute others.

But I must implore that *candour* while I embalm her memory, with the sweet *Oyntment* of her own good name, you granted to her *virtues* which acquired it, and made it so fragrant.

I therefore solemnly protest, I have spoke the truth (*though the truth in love*; as I am allowed and required *Eph. 4. 15.*) and have not knowingly disguised or falsified, nor dipt my pen in flattering Colours.

But since you are so inquisitive, and seem to deny me the just and civil freedom, to draw a veil of silence over her imperfections, and your *curiosity* will be peeping under that *sacred Pall*, which should *secure* and *shroud* the worst of men from being pryed into; and the *Vault*, and *Grave*, that place of darkness and forgetfulness, which should bury all defects, and render them

them invisible, must be ransacked: Draw back the Curtains, let in the light, survey its secretest recesses; nor She, nor I in her behalf, fear the most piercing Eagle-eye or Scent: Not that I deny her to have been a Sinner, while I adore that Grace that made her a Saint, or that she was a Woman, while I proclaim her a Terrestrial Angel.

But these three things I say, and will adhere to.

First, That she was not notoriously defective in any Grace or Virtue, but as eminent in all as most have been for any single one: She was not only *aliquid in omnibus* but *omnis in singulis*; she did abound in every Grace. Which St. Gregory Naz. admires in Gorgonia; and St. Jerom in Nepotian: *Ita in singulis virtutibus eminebat, quasi ceteras non haberet.*

Secondly, She was never stained with any scandalous deformity; another rare mercy: For though she did *humanum pati*, slip, now and then, or stumble if you will, she fell not, much less lay or wallowed to defile her Garments; which I testify not only

from mine own observation, but her own Pen.

“After God had thus savingly  
 “(I hope) wrought upon me, I  
 “went on constantly, comforta-  
 “bly in my Christian course,  
 “though I had many doubts and  
 “fears to contend with: And did  
 “truly obey that Precept of wor-  
 “king out my Salvation with fear  
 “and trembling, yet God was plea-  
 “sed to carry me still onward: And  
 “though I too often broke my good  
 “resolutions, I never renounced  
 “them, and though I too often  
 “tript in my Journey to Heaven,  
 “yet I never forsook my purpose of  
 “going thither.

*Thirdly, Her very defects and fail-  
 ings were such as others might be  
 proud of, her Weeds would have been  
 Flowers, and her Thistles appeared  
 Roses in another Garden.*

For I never heard her blamed  
 for more than *two faults*, by the  
 most curious observers and inspe-  
 ctors of her disposition or beha-  
 viour.

1. *Excess of Charity.*

2. *Defect of Anger, or what was  
 reduce-*

reduceable to those two. Two goodly faults! But even these admit Apology more easily than they need it.

1. What was reputed the culpable excess of her *Charity*, was her credulous easiness, to believe most people *good*, or at least *better* than they were. I confess she did bend a little to this right hand error, but if it were a *bad effect*, it proceeded from a *good cause*. For as 'tis observed, that as they who are conscious to themselves of some great evils, scarce can esteem any less *nocent* than themselves; so they that have clear and *innocent* hearts, are ready to judge the like of others. *Charity thinketh no evil*, and she used this good opinion of others, as an instrument to make them what she was so willing to signify she thought them: And though she would never *despair* of any man, while she found them under the *Awe of God's Authority and Word*; for even those may receive some nourishment, who eat against Stomach, and the Sieve under the Pump may be cleansed, though it

hold no water ; yet if she observed a person to scorn or deride the Scriptures, despise Gods Ordinances, and turn all that was sacred into ridicule——*She used*, as her Phrase was, *to set her mark upon that man*: And I must further add, She was neither so often nor so much mistaken in her judgment of persons, as some supposed she was ; they more mis-interpreting her Civility, than she did the others Sanctity.

2. For her *Defect of Anger*, which implies, if it be faulty, *want of zeal against sin, and sinners*, and so 'tis an unjust charge ; for though I confess she could not rage and storm, and discover her anger, as some persons do, who verifie the saying, *Ira furor brevis, Anger is a kind of madness* ; for her *sedate, composed, serene mind*, and *sweet, and amicable disposition* was scarce forcible to what was so contrary to her nature ; yet would she make deeper impressions of her displeasure for great faults, than those who appeared most furious, like a still soaking shower, which will wet more than a driving storm. And therefore

therefore 'twas observed, that if any servant had been faulty, they had rather have passed the Gantlet thrice of their Lord's most furious expressions, than have once been sent for to their *Lady's Closet*, whose treatment was *soft words*, but *hard arguments* against their faults; and like that silent lightning, which without the noise of Thunder melts the Blade, and findgeth not the Scabbard; Her reproofs were neither the *frightful hissing*, nor the *venomed sting*, but the *penetrating Oyl of Scorpions*.

This little is enough to extenuate her almost commendable faults; and 'tis a great evidence of her goodness, that these things were imputed as blemishes, for they who would not spare her in these little errors, shewed plainly that she was not chargeable with more or greater.

I am now arrived at the last Stage of this Mournful Journey, to give an account of her surprising, and never enough lamented Death.

What presages she might have of its near approach she never discovered,

covered, but her preparations for it had been long habitual, it was one of the most constant subjects of her Thinking, and she used to call her walking to meditate of it, her going to *take a turn with Death*, and it could never surprize, or take her *unprepared*, who was always preparing for it,

Yet there are some passages, worthy of our remarks of the *watchful kindness* of *Divine Providence* over his *own*, allarming them to trim their Lamps (as the wise Virgins did) against the coming of the Bridegroom, and allowing them fit opportunities to do it, as he signally did to her.

I shall on this consideration very seasonably add another Transcript out of her Ladyships Diary, which contains an account of the last Sunday of her health, being written but the very day before she was taken ill, and in which *God* did, it seems, in a most remarkable manner, *impress* the thoughts of her approaching *dissolution* on her Soul, though there were no visible Symptoms of it then upon her Body.

*March*



*March, 24. Sunday.*

“ **A**S soon as I awaked, I blessed  
“ God; then I meditated  
“ and endeavoured by thinking of  
“ some of the great mercies of my life,  
“ to stir up my heart to return Glory  
“ to God. And those thoughts had  
“ this effect upon me, to melt my  
“ heart much by God’s love, and to  
“ warm it with love to him.

“ Then I prayed, and I was ena-  
“ bled in that duty, to pour out my  
“ Soul to God, and my heart was in  
“ it, carried out to praise God, and I  
“ was large in recounting of many of  
“ God’s special mercies to me. And  
“ whilst I was doing so, I found God  
“ mighty upon my spirit, and my  
“ heart in a much more than ordinary  
“ manner, carried out to admire God  
“ for his goodness, and to love him.  
“ And I found his love make great  
“ impressions in my Breast. And melt-  
“ ing me into an unusual plenty of  
“ tears.

“ Those mercies which in an es-  
“ pecial manner I was grateful for,  
“ were the Creation and Redempti-  
on

“on of the World, and for the  
 “Gospel and the Sacraments, and  
 “for free Grace, and the Covenant of  
 “Grace, and for the excellent means  
 “of it I had enjoyed: and for the  
 “great patience God hath exercised  
 “towards me before and since my  
 “Conversion. And for checks of  
 “Conscience when I had sinned, and  
 “for repentance when I had done  
 “so. And for a sanctified affliction  
 “and supports under it. And for  
 “so large a portion of wordly Bless-  
 “ings.

“After I had begged a Blessing  
 “upon the publick Ordinance, I  
 “went to hear Mr. Woodroof: his  
 “Text was, *Pass the time of your so-*  
 “*journing here in fear*——— Then  
 after a summary account of the  
 Sermon, follows: In the Afternoon  
 “I heard again the same Person up-  
 “on the same Text. And then fol-  
 lows a concise and methodical reca-  
 pitulation of that Sermon also.  
 “And after that——— “I was in a  
 “serious and affected frame at both  
 “the Sermons, and was by them  
 “convinced of the excellency of  
 “fearing God, and of spending of  
 “the

“ the remainder of the term of my  
“ Life in his Service. And did re-  
“ solve to endeavour to spend the  
“ remaining part of my time bet-  
“ ter.

“ At both his Prayers I prayed  
“ with fervency ; afterwards I re-  
“ tired, and meditated upon the Ser-  
“ mons, and prayed them over.

“ And I had also this Evening  
“ large Meditations of Death, and  
“ of Eternity ; which Thoughts  
“ had this effect upon me, to make  
“ me in an extraordinary awakened  
“ frame, in which the things of an-  
“ other life were much realized to  
“ me, and did make very deep im-  
“ pressions upon me. And my Soul  
“ did follow hard after God, for Grace  
“ to serve him better than ever yet  
“ I had done.

“ O Lord, be pleased to hear my Pray-  
“ ers, which did not come out of feigned  
“ Lips : and to hear the voice of my  
“ weeping, for more holiness, and for  
“ being more weaned from the World,  
“ and all things in it.

“ After Supper, I committed my  
“ self to God.

This

This was written the very last day of her Health, Munday Morning; in which we see how God realized to her, and gave her extraordinary impressions of Death, Eternity, and the Life to come, when he was about to bring her to it; for the very next day she began to be ill of that Sickness of which she died.

Our *Excellent Lady* was far from their humour, whose *Consciences* are so bad and *unquiet* Company, that they hate Solitude, and dare not be alone: For she loved, and even hugged her Retirements, as her greatest satisfactions. And though, when she was called to it, she would deny herself any particular inclination (as in the Universe Individuals do, to obey the Laws of universal Nature) to comply with a Duty of a larger spread; as is related of the devout Marquess of *Renti*, in the two years time he spent in repairing the Seat of his Ancestors, which Diversion he chearfully suffered as a willing Mortification, being a Duty he owed to the Station in which God had placed him.

So she chearfully sustained the  
burry

burry of Business which was inevitable to the acquitting her self of the Trust reposed in her, by her-Lord's last Will.

But never did Bird take Wing, when dis-intangled from a Net, with greater chearfulness, nor chirp out the Pleasures of its unconfined freedom, more merrily than she did solace her self, when she had escaped the noise and croud of Affairs, which ruffled and turmoyled her quiet, and suspended the enjoyment of her self. And when her dearest Sister was in the beginning of the last Winter, about to leave her; her last Farewel she took was in these Words: Now I have done my *Drudgery* (meaning her Business) I will set to the renewing of my Preparations for *Eternity*, and she made it the repeated Business of the last Winter.

In the beginning of the last *March*, she set to the making of her Will anew, and signed and sealed it on the twelfth day of the same Month; and on the Tuesday in Passion Week, *March 26.* was taken with some Indisposition, loss of Appetite, and an agueish

aguish Distemper, and had four or five Fits, which yet in that season were judged both by Physicians and her Friends, more advantageous to her Health, than dangerous to her Life. And in this state she continued freed from her fits in her own apprehension, and in our hopes, till Friday the twelfth of *April*, on which day she rose with good strength, and after sitting up some time, being laid upon her Bed, discoursing cheerfully, and piously, one of the last Sentences she spake was this, turning back the Curtain with her hand.

*Well, Ladies, if I were one hour in Heaven, I would not be again with you as well as I love you.*

Having then received a kind Visit from a Neighbouring Lady, at her departure she rose from her Bed to her Chair, in which being set she said she would go into her Bed, but first would desire one of the Ministers then in the House to go to prayer with her, and asking the Company which they would have, presently resolved

resolved her self to have him who was going away, because the other would stay and pray with her daily; and immediately he being called, and come, her Ladyship sitting in her Chair, by reason of her weakness, for otherwise she always kneeled, holding an Orange in her hand, to which she smelt, almost in the beginning of the Prayer she was heard to fetch a *sigh*, or *groan*, which was esteemed *devotional*, as she used to do at other times. But a Lady looking up, who kneeled by her, saw her look pale, and her hand hang down, at which she started up, affrighted, and all applied themselves to help, and the most afflictively distressed of them all, if I may so speak, when all our Sorrows were superlative, catch't her right hand, which then had lost its Pulse, and never recovered it again.

Thus lived, thus died this Right Honourable Lady, this Heroick Woman, this blessed Saint, *this incomparable Pattern of flaming Zeal for the Glory of God, and burning Charity for the good of men*; in the actual exercise of Prayer, according to her own desire,  
for



for there are many Witnesses have testified, that they have often heard her say, that if she might chuse the manner and circumstances of her Death, she would dye praying,) by which she so often anticipated Heaven by *pregustation*, and which now waisted her longing Soul into the *Holy of Holies*, within the *Vail*: at the kiss of *God's Mouth*, as *Moses* did, though not full of years, yet full of mature *Fruits*, and *Graces*, when all men judged her worthy of a longer, but God, the only unerring Judge, found her full ripened for a better life. And in a sweeter *Euthanasia* than *Augustus* could wish himself, might claim a more triumphant *Plaudite* than he. Yea, might have sung her *Nunc dimittis* with good old *Simeon*, nay, with the Holy Apostle, that joyful *Epimichion*, *I have fought a good Fight*, *I have finished my Course*, *I have kept the Faith*, henceforth there is laid up for me a *Crown of Righteousness*, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto them also that love his appearing.

You have heard, though too too dryly, how she served and honoured God,

God, I should now shew, to encourage you to do the like, how he *honoured* her, according to his Word by Samuel: *Him that honours me, I will honour.* And that of our Saviour, *He that serveth me, him will my Father honour.*

But I have much prevented my self by what is interwoven through all the preceding Discourse: *The greatest honour God can put upon his Creatures, is to vouchsafe to use them, and to make them Vessels of Honour, fitted for their Master's Service.* And this he conferred upon her in eminent and redoubled measures. He imprinted on her the *fairest Impress* of his most *amiable Image*, and rendred her *habile*, and ready to every good Word and Work.

*He gave her Riches and Honour in 2 Chron. abundance, as is said of Jehosaphat, 17. 5, 6.* and yet her heart was not puffed up by them, but *lifted up under them in the ways of the Lord*, as it there follows.

*He gave her the Heaven upon Earth, (after some shivering Scruples, and trembling Fears) the blessed Calm of a purified, pacified, serene, and well-assured Conscience.* He

*He gave her the fragrant perfume of an odoriferous name, and more than unsported, a bright, and resplendent Reputation.*

*He gave her many endeared Cordial Friends, faithful to her as her own Soul, to assist, counsel, comfort, help her, and carry her through her greatest Difficulties, and entangling Affairs, concerning one of whom she used often with much thankfulness to say, *He was a Friend of God Almighty's* giving, even beyond her own expectation.*

*He gave her many merciful Deliverances, one very like to that Gregory Nazianzen, insists so largely on in his Funeral Oration for his Sister Gorgonia, the Mules in whose Chariot running away, not only bruised, but brake her Bones, and yet God miraculously restored her. So when the Horses in our Lady's Coach excussed the Coach-man, ran furiously away, God almost miraculously hung the Coach against a Post in the way, stopped their fury, rescued her Life from most eminent hazard, and healed the bruises she received*

received with safety. This happened July 23. 1661.

*He gave her the affectionate Esteem of all her Neighbours, to such a degree, that she was like Titus, delicia humani generis, the delight and darling of her Country; and with so loving a willingness did they delight to serve her, that you might see fifty fresh, brave and gallant Teams, day after day bringing in her Provisions, without other invitation than the bare knowledge of the time, which themselves would enquire out; and nothing would grieve them more, than to be prevented in paying this Tribute of Honorary Respect.*

*He gave her such an Esteem for her prudent Integrity, and discreet, and impartial Righteousness, that she began to be (an Employ and Honour not usual to her Sex) the Arbitress and Umpress of all the Controversies amongst adjacent Neighbours, many of which she reconciled happily, and all which she decided wisely and justly.*

*He gave her the universal approbation, love, and admiration of all that knew her,*

her, that the Proverb was confuted, which saith, *Who hath no Enemies, hath no Friends*; For either she had none, or her ways so pleased the Lord, he made her Enemies to be at peace with her. For honourable, and mean, rich, and poor, of all degrees, and which is more, of all Perswasions, paid her most kind respect, honoured, and loved her.

Finally, he prevented her with the blessing of Goodness, and crowned her with loving Kindness, and tender Mercy. He made her glad with the Light of his Countenance, and satisfied her as with Marrow and Fatness; he granted the Requests of her Lips, and shut not out her Prayer: He gave her Ability, and time to discharge her Trust, and settle her worldly Affairs with honour and satisfaction; and he gave her opportunity, space, and an heart to recollect her self, and redeem what a hurry of Business had deprived her of, and renew her Evidences for Heaven.

He took out the sting of Death before she died, and the pains of Death when she died, and with a kiss  
of

of his Mouth drew up her Soul to *Intellige-*  
 Heaven, to be immersed in that *fulness* *res illam*  
 of Joy, and bathed in those Rivers of *non emori,*  
 Pleasure, which are at his right hand *sed emi-*  
 for ever more. *grare, & mutare a-*

May we live like her, may we die *micos non*  
 like her, that we may live with her, *relinque-*  
 and with our common Lord, for *re. Hic.*  
 ever.

And for your Noble Lordship,  
 who are now investing your self  
 with her large and noble Mantle

—— *May Elisha's Spirit rest upon*  
 you, as well as his Mantle: that you  
 may rise up an *Elisha* in her place and  
 stead.

That *Leez* may be *Leez* still: the  
 Seat of Nobleness, and Honour, the  
 Hospital of Bounty, and Charity, the  
 Sanctuary of Religion, and the fear of  
 God.

That so you may live, and may  
 live longer, and as much desired; and  
 when you die (as die you must, for  
*Leez*, though a Paradise, hath no  
 Tree of Life) you may die later, and  
 as much lamented as your Noble Pre-  
 decessors.

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R U L E S

For a

HOLY LIFE,

In a

LETTER

Written to the

Right Honourable,

G E O R G E

Earl of

B E R K E L E Y.

---

By the Right Honourable *Mary*, late  
Countess Dowager of *Warwick*

---

L O N D O N,

Printed for *Nathanael Ranew* at the  
*King's Arms* in *St. Paul's Church-Yard*.

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*My Lord,*

**I**N obedience to your Commands I have undertaken that which I know I am very unfit to perform; which is, to give your Lordship Rules for holy Living. Yet because your Lordships Friendship makes you so kind, as to believe what is said by me, will make a deeper impression than by others, who have not so great a share in your Lordships esteem; I have ventured upon it, not to inform you, as one I believe ignorant, (for I know your Lordship to be very much better able to instruct me) but to put your Lordship in mind, *That not the knower of the Law; but the doer of it shall be justified; and that, If you know these things, happy are you if you do them. For he that knows his Masters will, and doth it not, shall be beaten with many stripes.* I will begin my first Rule of Advice to your Lordship, with desiring you not to turn

the day into night, and by sleeping so long in the morning, give your self only time in haste to put on your clothes, and it may be sometimes with more haste say a short formal prayer, to stop the mouth of a natural Conscience, which for haste you hardly mind your self, and therefore have little reason to expect God should. Therefore I shall advise your Lordship, to go to bed in so good an hour at night, as that you may wake in so good time, as you may not lose the morning, which certainly is the best time for the Service of God. And I would have you as soon as you wake, fix your thoughts upon that God that gives you time to think, and do as Holy David did, who said, *As soon as I awake, I am with thee.* Consider how your Bed might have been your Grave; for many every night go down into the place of silence, and there take their long and last sleep. Consider also what a mercy sleep is, and if we miss but a nights rest, how burdensome and uneasie a man would be to himself; therefore begin the morning with blessing God for it, and then

## Rules for a Holy Life.

5

then commune with your heart upon your Bed, and be still; and consider what a mercy it is, to have another day added to your life, that you may make your peace with God, before you go hence, and be no more seen. Think what many a poor dying Creature would give for a day to repent in, and at what a high rate (if it were to be purchased) the damned Spirits would purchase a day to repent in. Consider, a Day is a precious thing, when *Titus* a Heathen could say (when he had spent a day without doing good) to his friends with great regret; *O my friends, I have lost a day!* And another could say, *He was not worthy the name of a Man, who spent a whole day in worldly pleasures.* Remember, this little moment of time is all we have given us to provide for Eternity in; and therefore not to be spent and thrown away carelessly, as if we had no God to serve, nor no Soul to save. Therefore have a care, lest it be said of you, as it was of *Jezabel*, *I gave her space to repent, but she repented not.*

When your Lordship has thus in

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the

the morning brought your heart into a serious frame; then my second Advice is, to leave your Bed, and as soon as you are ready, retire to your Closet, and let none of the business of the world be first dispatched, (though the Devil be never so busie to perswade you to it) but say to all your worldly imployments, *Stay here, while I go yonder and worship, and I will come to you again.* When you have shut your door, and have shut out outward Company, then have a care to shut out inward, vain and distracting thoughts, which will be very busie to steal away your heart.

Then I would advise you to begin your private devotions with reading the Word of God, the Holy Scriptures; for *David* says, *Wherewithall shall a young man cleanse his ways? even by taking heed therunto according to thy Word.* And certainly these Divine Oracles of God, are a most excellent means towards the mending of our lives. Therefore I would have you begin every morning with reading some portion of it, remembering it is that Word by which we must one day be judged.

When

When you have done this, I would not advise you presently to clap down upon your knees; but first to consider seriously what you are going about, *viz.* That you are going about to speak to that God, before whom the Angels and the Cherubins do cover their faces in token of Reverence, as not being able, or worthy to behold so much glory; and that *Abraham* (the Father of the Faithful) presented himself before him with so much humility, as that he called himself dust and ashes. Therefore do you prostrate yourself before him with humility, remembering that he has said, that he will have respect unto the lowly; And yet come with confidence as to a gracious Father, who has promised, *That whosoever comes unto him, he will in no wise cast out; and that before we call, he will answer, and whilst we are yet speaking, he will hear.* Remember that Prayer is the Key of Heaven; it is that by which you can pour out all your wants to God, as to a most loving Father, with a confidence that he will supply them. The Scripture tells you, *That the effectual*



*fervent prayer of a righteous Man availeth much*; and it tells you, that though *Elias* was a man subject to like passions with us, yet God heard him, and granted his requests, to encourage us to come with boldness to the Throne of Grace. Therefore do not only make conscience to pray, but make conscience also how to pray. Pray with zeal and fervency, do not satisfie your self with the body of the duty without the Soul; but as Pious *Hannah* did, pour out your spirit before the Lord in the name of Christ, for things that you stand in need of. And remember that *David* said, that the Lord had heard the voice of his weeping. And therefore if you can, weep for your sins, at least mourn, that you cannot mourn for sinning against so gracious a Father, that so the mercies of God may melt you into an ingenuous Sorrow: And do not leave your prayers, till you have enjoyed some Communion with God in them, and then you will be fit to go cheerfully about your worldly employments.

Forget not God hath intrusted you with Children, and therefore remember

*Rules for a Holy Life.*

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member to take care they be bred up in the nurture and admonition of the Lord; and to season them in their young and tender years with Principles of Piety and Honour, that so setting them forth in the way wherein they should go, when they are old, they may not depart from it. Remember also you have a Family to govern, and take up good *Josuah's* resolution, that you and your house will serve the Lord; and *David's*, who said, that his eyes should be on the faithful in the Land, that they might serve him, and he that telleth lies, should not tarry in his sight. Therefore have a care not to keep any that are openly prophane and scandalous, but at least let them be morally civil; and let God be solemnly twice a day publickly worshipped by your self and Family, and set them good Examples, and say unto them, as *Gideon* did to his men in another case, *Look on me, and do likewise.*

When you have thus spent your morning, then I am not so rigid as to forbid you all Recreations; no, I think them very necessary for Di-

*Rules for a Holy Life.*

version; but I must be so severe as to forbid you such as may put you into any passion or disorder, which may be hurtful both to Soul and Body. Therefore I would absolutely forbid you Dice and Cards too, unless it be sometimes, when you must keep these limitations: First, not to play all day long, as if you were made only to eat and drink, and rise up to play. For certainly, God did not give us time, as we give Children Rattles, only to play withal. Remember what your good Friend Dr. *Taylor* says, "That he  
 "that spends his time in Sports, and  
 "calls it Recreation, is as he whose  
 "garment is nothing but fringes,  
 "and his meat nothing but sauce.  
 Therefore I shall advise you, that your Recreations may be as your sauce, not as your full meat. The second limitation I would advise, is, not to play for more than you care whether you win or lose; Remember that Mr. *Herbert* in his excellent Poems says,

*Game*

*Game is a Civil Gunpowder in  
Peace,  
Blowing up houses with their  
whole increase.*

My next Advice to you, is to make a good choice of your Friends, and to keep company most with those of them, that are civil and religious, and ingenious; for such company will be both pleasant and advantageous to you; but the ranting Gamblers company ought to be displeasing to you, for I am sure you may get a great deal of ill by them, but no good; therefore let such company be rather a punishment than a choice.

Next I would desire you to be as cheerful as you can, and to that purpose I would recommend to you that gaiety of goodness, that will make you most pleasing to your self and others.

And now (my Lord) as your Friend, you must give me leave to give you not only good counsel, but my own experiences too (like Nurses who feed their Children with nothing but what they have first  
them-

themselves digested into milk ) and to assure you, that however the Devil and wicked Men may perswade you, That Religion will make you melancholy ; yet I can assert from my own experience , that nothing can give you that comfort, serenity and composedness of mind , as a well and orderly led Life : This will free you from all those sad disquieting remorses and checks of conscience which follow an ill action, and give you that peace of God that passes all understanding, and that continual feast of a good conscience. This will make you rejoyce with joy unspeakable and full of Glory: This will calm your desires, and quiet your wishes, so as you shall find the consolations of God are not small. You will find you have made a happy exchange, having Gold for Brass, and Pearls for Pebles. For truly ( my Lord ) I am upon tryal convinced, that all the pleasures of this World are not satisfactory. We expect a great deal more from them than we find. For pleasures die in their Birth; and therefore, as Bishop *Hall* says, are not worthy to come in-

to the Bills of Mortality. I must confess for my own part, though I had as much as most People in this Kingdom to please me, and saw it in all the Glories of the Court, and was both young and vain enough to endeavour having my share in all the Vanities thereof; yet I never found they satisfied me. God having given me a Nature incapable of satisfaction, in any thing below the highest Excellency. I never in all my life found real and satisfying Comforts, but in the ways of God, and I am very confident your Lordship never will neither. Therefore I beseech you try this, and then I verily believe you will be of my opinion, *That all her ways are pleasantness, and all her paths are peace.*

When you have spent what time you think fit in your Recreations, or visiting Friends, or receiving Visits from them, then I would have you every day set some time apart for reading good Books and Meditation; do not fear that a little time alone should make you melancholy, for the way not to be alone, is to be alone, and you will find your self  
never

never less alone, than when you are so. For certainly that God that makes all others good company, must needs be best himself.

Be often in the profitable work of self-examination, be not a stranger at home; but pray *S. Austin's Prayer*, *Lord, make me know thee and my self*. You will find the practice of this Rule conduce much to the good of your Soul. This will make you see what sin is most predominant, and what grace is most weak, and therefore had need be strengthened. It will keep sin from growing undiscerned by you. Remember (my Lord) the best Gardens had need often to be weeded, or else they will soon be over-run: and the most delicate neat House must be often swept, or else there will be much dirt and dust in it.

Meditation is a most profitable Duty. I would therefore have you meditate sometimes on the transitoriness and dissatisfyingness of all this Worlds glories. Your Lordship, your self, has, as young as you are, seen such strange Revolutions, as are sufficient to convince you, that there



there is nothing certain in this life, but that there is nothing so; and that all is vanity and vexation of spirit. God has in our Age cast contempt upon Princes, and stained all the glory of humane Excellencies, to make us cease to put confidence in man, *whose breath in his nostrils*; for wherein is he to be accounted of? God hath famished all the gods of the Earth, that he might be God alone, and hath embittered the Stream, that we might come to the Fountain. Therefore often meditate on this, and it will keep you from over-loving any sublunary thing. Next I would have you meditate sometimes upon the shortness of your life, and the uncertainty of the time of your death; On the black Abysses of Eternity, and on the great account you must give of all you have done in the flesh, whether it be good or evil. *For we must all appear before the Judgment-seat of Christ, to receive according to what we have done in the flesh, whether good or evil.* I would not keep you upon such melancholy thoughts as these too long, and therefore I would have

have you think of the Joys of Heaven, of that Rest that remains for the People of God, of that better Country that is a heavenly one, of that City that hath a foundation, whose Maker and Builder is God, and of those Joys which eye hath not seen, nor ear heard, nor hath it ever entred into the heart of man to conceive, what God hath laid up for them that love him. For Heaven will make us happy, not as Philosophy pretends to do, by the confining, but by the fruition of our desires. There we shall be past doing, as well as past suffering ill. There all tears shall be wiped from our eyes, and we shall obtain joy and gladness; and sorrow and sighing shall fly away. Those are unmixt blessings which are reserved for the other life. We shall then enjoy health without sickness, joy without sorrow, and happiness to Eternity; but that which is above all, we shall be ever with the Lord, and see him who shall be all in all to us, yea we shall follow the Lamb whithersoever he goes. Such Meditations as these I would have you frequent

frequent in, that whilst you are musing, the fire of Heavenly Devotion may burn and inflame your heart with love to God, that so your Meditation of him may be sweet.

I would also recommend to you the frequenting of the publick Ordinances, which are excellent helps to Devotion; for Faith comes by hearing, and God hath promised that those who wait upon him shall renew their strength, and that he will make them joyful in his House of Prayer. I know your Lordship too well, to say much to perswade you to works of Charity, for I am not ignorant that your Lordship abounds in good Works; only to encourage you to continue in the exercise thereof, I would put you in mind of some promises, how that God hath said, *He that giveth to the poor, lendeth to the Lord*, and that *whosoever gives unto a Disciple, in the name of a Disciple, though but a cup of cold water, shall in no wise lose his reward.*

And now (my Lord) I fear I have tired you with my too tedious Rules, and therefore I shall put an end to them,

them, when I have given you this one, which is to conclude the day always with Prayer, and not to give sleep to your eyes, nor slumber to your eye-lids, till you have called your self to an account what mercies you have received that day, that you may praise God for them; and what sins you have committed that day, that you may be humbled for them. Remembring what the good Primate of *Armagh* said, "That the best man living did enough in the day, to bring him upon his knees at night. Therefore every night make your peace with God, remembring that many have shut their eyes in a healthful sleep, and yet waked in another World. My Lord, I have now done with my Rules, which I should never have ventured upon, had you not assured me, that you are confident they would by Gods blessing do you good, and also faithfully promised me, that you would practise them. Which promise I must beg your Lordship to perform, and then I shall be much satisfied; for I assure your Lordship, I am so much your Friend, as  
I can-

I cannot but with great earnestness  
desire the Salvation of your Soul;  
and indeed, all professions of friend-  
ship that are made, are but empty  
professions, if they do not aim and  
design all they can to make their  
Friends eternally happy; which I  
beseech your Lordship to believe, is  
the earnest desire of,

*My Lord,*

*Your affectionate Friend, and*

*most humble Servant.*

M. W.

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N

Occasional  
MEDITATIONS  
Upon fundry  
SUBJECTS.

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By the  
Right Honourable  
MARY,

Late  
Countess Dowager  
OF  
WARWICK.

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L O N D O N,

Printed for *Nathanael Ranew*;  
at the *King's Arms* in *St. Paul's*  
Church-Yard. 1686.



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Occasional

MEDITATIONS.

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MEDITATION I.

*Upon a Damm made to stop  
the Water.*

**T**His Damm that is put up  
purposely by this person  
to keep to himself the  
water, declares him to  
be no good natured man.

Because, though he is supplied by  
Neighbouring Springs with more wa-  
ter than he needs for his necessary  
uses; yet stops the Current of it from  
his Neighbours, who want it, desiring  
to keep all for himself.

Turn this, O my Soul, into an  
Occasional Meditation, which may  
be

be useful to thee. By considering that this may not very improperly be compared to rich persons, to whom God hath given with a liberal hand great plenty of this worlds wealth, by which he designs, that they should not only be watered themselves, but water others also. But they instead of *distributing to the necessitous poor*, inclose to themselves all that God hath bestowed upon them, to bestow it upon their *excesses* in rich Cloaths and Furniture, with which they adorn their Persons and Walls; which expences are the *Damm* which stops the current of their Charity, and keeps it back from the poor and indigent, whose wants would be comfortably supplied by their Superfluities.

O Lord, I beseech thee to humble me exceedingly under the remembrance of my former guiltiness in this kind: and make me for the future, when thou art pleased to pour thy benefits upon me, to consider thou designest I should be thy *Almshouse* to convey, as through a Conduit-Pipe, thy *Alms* to thy necessitous poor, and let me never more dare

dare to stop and damm up what I ought with a liberal hand to sow, for the refreshing of others. O let me willingly *starve* a lust, to feed a Saint; Remembring that he that *sows sparingly*, shall reap *sparingly*. Yea let me not only now and then drop a little for Charity; but make me one of those Persons mentioned in thy word, who being liberal, *devise liberal things, and by so doing be established*.

Oh, make me, as it were, an open Flood-gate to water my Neighbours Necessities, that so I may, as much as in me lies, be an Imitator of thy Divine Bounty, *who doest good to all*. O make me to do so as far as I am able, but especially cause me to remember *the Household of Faith*; that so I may shew my love to him that *begetteth*, by *loving him that is begotten*. And seeing my goodness extendeth not to thee; let it do so to thine. Make me to feed hungry Mouths, and cloath naked Backs, that at the last day I may be amongst those to whom thou wilt say, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, &c.*

H MEDITAT.

## MEDITATION II.

*Upon the Consideration of the different manner of the working of a Bee or Spider.*

**W**HILE I am minding this despicable Spider, which for all its being so, hath some of its kind that have the honour to inhabit the Courts of the most glorious Potentates, (for the inspired Volumes tell us, they are in *King's Palaces*;) It makes me consider, that the Work they are so busily employed in, while they spin their Webs, (which is all spun out of their own Bowels, without having any help from any thing without them) is when it is finished good for nothing; but is soon brushed down and flung away: Whilst the industrious Bees, that are busily employed in making of their useful Combs, do daily fly abroad to enable themselves to do so: And flying from one Flower to another, gather from every of them, that which both renews their own strength, and yields others sweetness.

By

By the Spider's work I am minded of a Formalist or proud Professor, who works all from himself and his own strength, and never goes out of himself to a Promise to get strength for his Performances, or to work by: And therefore his thin-spun Righteousness is good for nothing, and will be flung away.

The Bees going out, minds me of the Real Christian, who is renewed in the Spirit of his mind; and that he may be enabled to work the great Work, he came into the World for, he goes out to an Ordinance, and to Christ in a Promise for strength to work by, and by them obtains it; and this makes his work give Honey, and become good for something.

O Lord, I do most humbly beseech thee, let me not dare to work from my self; but to go out dayly to thee, for ability to work my great and indispensable work with: That I may deny my own Righteousness, and make mention of thine only. And may thereby find such sweetness from every Ordinance and Promise, that my Soul may be like a Garden which the Lord hath blessed; and

By

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may

may prosper and thrive exceedingly.

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MEDITAT. III.

*Upon feeding the Poor at the Gate with some broken meat left at a Feast.*

**H**OW thankful are these poor necessitous persons, for the fragments of that Feast, which was so plentiful to those who sate within at the Table. Improve this, O my Soul, by considering the different Estate of the Church Triumphant; and that which is yet Militant.

That is in possession of eternal Bliss, happy in the Fruition of God, and enjoys him in his fullest love, and is every day feasted with the Marriage-Supper of the Lamb; when This being present in the body and absent from the Lord, as yet without the door of Heaven, is glad of some taste of those Elixirs of pleasures, which are Earnests of the purchased possession, and previous Gifts of it  
and



and as it were some crumbs and parings of Glory; some of the broken meat of those blessed Inhabitants of the new *Jernsalem's* full and delicious every days feasts.

O Lord, I most humbly beseech thee; entertain me sometimes with some taste of those joys, which those partake of who are present with thy self. Let me see thee through the Lattice, till I can see thee as the pure in heart shall see thee in another world: That so I may long to be dissolved and to be with Christ, and believing in thee let me even here rejoice with joy unspeakable and full of Glory.

Which may make me thankful to thee for what I here enjoy of thee: Knowing that Christ possessed by Faith is young Heaven, Glory in the bud; and thereby do thou raise my desires to go to those celestial mansions, where Glory is full blown, and where I shall be entertained with Rivers of pleasures at thy Right Hand for evermore.

## MEDITATION. IV.

*Of my Gardiners chusing fine young thriving Stocks to graft on, and rejecting old and withered ones.*

**M**Y Gardiner's care now he is grafting, in chusing young and flourishing Stocks, and passing by those which are old or withered; minds me of God's dealings with his Creatures in grafting his Grace upon their hearts. He seldom doing it upon old decrepid withered sinners, those old Stocks being oft neglected by him; because they willingly forgot their Creator in the days of their Youth, (when they had an inspired Precept to remember him) going on in the ways of sin, and living wholly without God in the World, so that he was but seldom in their thoughts; they resolving to indulge themselves in all forbidden Pleasures, thinking that at last Death-bed Repentance and crying for God Mercy, and saying *Lord, Lord* would

would be enough to fit them for those Eternal Mansions whereinto no unholy thing shall enter : And so boldly go on to add sin to sin (upon presumption of mercy) while Death is ready to close their eyes ; not considering that there is not in the God-breathed Oracles, one Example (that I remember) of sick-bed saving Repentance. And though there is one of the Thief upon the Cross kept upon Record, to keep real Penitents from despairing of mercy at the close of their days ; yet there is but one to prevent bold impertinent sinners from presuming of mercy.

And though the mercy of God ought not to be confined to any Age, yet we may observe he doth not frequently work saving Grace in old and withering Creatures, but chuses young Disciples ; loving and delighting to graft his Grace on such, that they may go on to bring forth more fruit in their Age, having given God the Spring and May of their Lives, by a solemn Act of an early Self-dedication to him, and chusing to walk in all his ways. And who by setting forth betimes in their Journey

to Heaven, have a long time to glorifie God in: and to be examples and encouragers to others to come in, to serve God, by assuring them that *all his ways are pleasantness, and all his paths peace.* And that his *yoak is easie*, to those who take it on them, though it may gall their Necks that struggle at it, and are unwilling to bear it.

O Lord, I do most humbly beseech thee by this occasional Meditation, let my heart be lifted up in the high praises of thee my great and good God, for not suffering me to continue so long under the reigning power of sin, as to be cast off as an old and too withered a stock to graft Grace upon, but that thou wert pleased to shew me the Beauties of Holiness betimes, before the Autumn of my age. Though, Lord, I do confess, with S. *Augustin*, that too late, Lord! too late I knew and lov'd thee, and do heartily grieve that I did not, as I should, devote all the Spring of my years to thee, but did give some of mine green time to vanity and folly, being then too conformable to the wicked world, and  
too

too little conformable to thy blessed Will.

But O for ever admired be thy mercy, that did pluck me as a Fire-brand out of the Fire, and left me not to be fuel for everlasting Burnings. Thou mightest ther, Lord, justly have said to me; *Thou that art filthy, be filthy still*: and mightest have punished my former sins, with leaving me to dye in my sins. But blessed be thy name, that thou didst implant in me some of the Graces of thy sweet and holy Spirit, before my old age, by which thou hast been pleased to give me more time to serve thee, and taste the pleasures which are to be found in doing so. And hath thereby enabled me to declare to others what I have my self long experimented, that *thou art good to the Soul that seeks thee*: And the purest, most satisfying and lasting pleasures, are to be found in an holy and strict walking with thee, and that *in keeping thy Commandments there is great reward*. And that religious persons have their joys, though the blind Sodomites of the world want eyes to see them. O Lord,

Lord! Make me now in my old Age  
bring forth more fruit, that so thou  
mayst not say of me, as justly thou  
didst of the fruitless Fig-tree, *Cut it  
down, why cumberest thou the Ground.*

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## M E D I T A T. V.

*Upon looking out of my Window  
at Chelsey upon the Thames.*

**T**His sweet River which I looked  
upon with so much pleasure  
and delight, while it was smooth, se-  
rene and calm, when a suddain Tem-  
pest rose unexpectedly, and made it  
rough and troubled, proved rather  
frightful, than delightful to me, and  
made me shut my Window, and cease  
looking on it.

This minds me what an alluring  
Attractiveness there is in Persons  
calm and patient, free from the boi-  
sterous disorders of turbulent Passi-  
ons, who entertain the eyes of all  
Beholders delightfully, while they  
continue so. But if that admired  
Gentleness

Gentleness be by a suddain eruption of their Passions turned into Fury, the very form of their Visage seems to be changed, and looks frightful to all Beholders, and very unalluring.

O Lord, I beseech thee make me more than ever to study and practise those Christian adorning Graces of Meekness and Patience, that thereby I may evince to others, how great Beauty there is in being calm and free from unbeseeming and violent Passions, and that I may by Sweetness and Gentleness adorn my holy Profession, and excite others to be Imitators of those Graces.

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M E D I T A T. VI.

*Upon seeing a fine Carpet taken off a dusty Table.*

**VV**Hilst this fine Carpet was upon the Table, it appeared very fine and clean; but when that adorning cover was removed, how



how full and dusty was it found to be.

This minds me of a formal Professor, which puts all his Religion in formality of outward Duties, and Gestures, which to Beholders make him appear decently. But all this while under that outside appearance of Devotion, his heart is nasty and dusty; his care being only (like a painted Sepulchre) to appear beautiful without, whilst within there is all uncleanness; and so thinks by putting on an hypocritical outside to hide all his faults, and serve the Devil securely in Christ's Livery.

O Lord I humbly beseech thee suffer me not to satisfie my self with the outward formality of Duties, which may seem well to my lookers on. But make me mind the inward and spiritual Performance, and how my heart is affected in them. And let me look to heart-cleansing, knowing, that thou my great God lookest to the heart. And that though I may by covering over a dusty heart with a fine outward formality, deceive men, I cannot deceive thee the great heart-Searcher, before whom

whom all things are naked and open.

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MEDITAT. VII.

*Upon Childrens playing in the streets, and falling to fight, &c.*

THESE Children by the delights they take in play not only forget the time allotted for their recreation, and slip the hour prescribed for their return, to learn their Lessons in, and have not only thereby ventured a whipping, but have fallen out amongst themselves, tearing one anothers faces: which one of their offended Fathers seeing, snatched up his Son, and severely corrected him, which other persons in the street beholding, though they knew neither the Child, nor the person that ended the Fray, by taking away the Fighter, concluded by the correction that he gave, that he was the careful Father of the Child, who had used his Rod to prevent, perhaps, the loss of an eye.

This

This may be useful to mind me of the great Father of all the Families of the Earth's wise proceeding with his Children, when he sees them wasting of their time about things of no concernment, which ought to be employed in learning what is of everlasting concernment, and are quarrelling and fighting not against their lusts, but one against another. He doth, to prevent the mischief they might do each other, correct them seasonably, by which he shews his fatherly Care of them.

O Lord, I do most humbly beseech thee, sanctifie this Meditation to me, that I may remember, that though there is no knowledge either of love or hatred by all that is before us; and that though thy outward dispensations are often in the dark to us; yet it is a sign of Sonship that thou corrects a disobedient careless Child.

And therefore let me not in an afflicted condition (if thou by thy Providence shalt again bring me into it) think that thou hatest me, but that thou art a most Gracious Father,

Father, who correctest me in faithfulness to prevent what thou foreseest, and I did not, would mischief me.

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MEDITAT. VIII.

*Upon the lighting of many Candles  
at one.*

**T**HIS Candle that hath lighted so many, still gives as much light as it did before, and hath lost nothing by what it hath imparted to them.

Improve this, oh my Soul, by considering, that some excellent Christians ( who as the inspired Volumes tell us of that admirable person *S. John Baptist*, who was a burning and a shining Light ) are so conspicuous, that all Beholders take notice of their well-ordered Conversation; their Light so shining before men, that others seeing their good works are thereby excited to glorifie God, and are also so communicative of that light, wherewith  
God

God hath vouchsafed to enlighten their understandings, that they are in a spiritual sense, what *Job* said he was in another, eyes to the blind: and are still teaching young Disciples, what they who are old have been taught of God; and so train them up in the School of Christianity. And yet by imparting their knowledge of God, know him not the less themselves, but many times the more; and by informing them of the pleasures of Religion, bring them into the holy path which leads to eternal life, yet hinder not their own progress toward Heaven.

O Lord, I most humbly beseech thee, let this Meditation provoke me, more than ever yet I have done, to impart to my Fellow Christians, (especially my Family, under my authority) what I know of thee, that by my declaring how good a God thou art, I may bring many others to know thee, not only with a general, but an experimental knowledge, which will make them say as I do, *That thou art good, and dost good.* O let me by declaring what  
 thou

thou hast done for my Soul, cause  
othersto joyn with mein adoring thee  
for thy greatness, and loving thee for  
thy goodness; that so we may magni-  
fie thy name together. And I may be  
instrumental to impart light to others,  
and be made a burning and a shining  
Light my self.

---

M E D I T A T · I X.

*Upon the drawing of the Window-  
curtains to prevent the Suns  
putting out the Fire.*

**A**S soon as I perceived that the  
shining of the Sun into the  
Room, would put out the Fire, I  
instantly drew the Window-curtains  
to prevent it.

Which minds me of the necessity  
there is, that God should some-  
times, (when he sees the Fire of  
Celestial Love, in the hearts of his  
People, in danger of being put out  
by other flames) take that away  
from

from him. And if he doth it not by death, yet to prevent our cooling in our affections, doth, as it were, by some dark providence, draw a Curtain between us and what we doat upon.

O Lord, I beseech thee, when thou seest the Fire of thy Love in my heart ready to be put out by any thing, be so merciful as to draw what obscuring Curtain thou pleasest, to hinder it; that my love to thy Divine Majesty, may be like the Fire upon the Altar, that never went out. O let it never be extinguished by any earthly object: But let my love to thee drown and swallow up all Creature-loves. O blot out every name from my corrupted heart, that hinders the deeper engraving of thy name there; and remove me from what and whom thou wilt; so thou wilt thereby bring me nearer to thy self. Oh, though I have sparks for Creatures, yet let my greatest blaze, blaze towards Heaven,  
*Amen.*



## MEDITAT. X.

*Upon a person who had great knowledge, and very quick, but unsanctified parts.*

**T**His person, who is in this very prophane Age celebrated for a great *Wit*, and is very acceptable to all his companions upon that account, does yet make so very ill use of those acute parts God hath been pleased to bestow upon him, that he improves them only to make *jest*s, and to *laugh* at all that is either *serious* or *sacred*, endeavouring as much as in him lies, to make all Devotion be turned into *Ridicule*: and so abuses all the knowledge that God hath bestowed upon him, so contrary to the *design* for which 'twas given him, of *glorifying his great Creator*; that he only turns it against *him*, to his own final destruction without repentance, using it as a Torch to light himself to Hell thereby.

O Lord, I most humbly beseech thee, let this Meditation make me  
chuse

chuse to have a little sanctified knowledge, rather than the most raised and quick parts unsanctified, and help me to improve those parts thou hast bestowed upon me, to thy *Honour*; that I may never fight against thee with thy own Weapons, but may bring some Glory to thee by them. O be pleased to give me *Light* in my *Head*, and *Fire* in my *Heart*, even that *Fire from Heaven*, by which I may inflame others with true zeal for thy Glory, that using those weak parts for thee thou hast vouchsafed to me, I may by the little knowledge I have be lighted to the Regions of bliss, whilst others with their greater knowledge, devoid of Grace, go down to utter darkness.

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### MEDITAT. XI.

*Upon seeing a Silk-worm spin.*

**T**HIS Silk-worm hath for a long time entertained my Eyes, with observing how busily it was employ-  
ed

ed in spinning its curious Threads of Silk: and that when it had made it's purse of Silk, into which it has confined it self, if the Looker to it doth not wind off what it has spun, rather than it will keep that weight of Silk upon its Back, it will make a way to get from under it by eating a hole at the top of it, and so flings it off.

Which minds me of those very vain persons, that are puffed up with their being adorned with fine Cloaths, which is being proud of putting on of that which the Silk-worm puts off.

This may be useful to caution me against loving and delighting in fine Silks. When I do consider that all the finest and best mingled ones that can be put on to adorn me with, are all spun by a *poor Worm*: and that to be *proud of Fine Cloaths*, is to be so of that, which is the *monument of our sin*: for if *Adam* had not sinned, we should have had no need of cloathing to have hid our shame. And that even Pearls which are by many purchased at so dear a rate, that they may adorn themselves

off at night when I go to rest, and must be all for ever parted with at the night of death by me.

O Lord, therefore be pleased to make me often call to my remembrance, the very great and sensible pleasure, I have often experienced in cloathing naked Backs, when thou hast let me have the honour of being thy Almoner, and dispensed thy Charity through my hands to thy necessitous poor; and let that make me rather to chuse to cloath naked Backs, than to please idle eyes, and rather to chuse to see many of my Fellow Creatures kept warm, being covered with my Charity, in plain but warm Apparell, than to starve my Charity, by putting upon myself one rich laced Gown, which would, if sold, and distributed unto the Poor, make many decent, and convenient Gowns for several indigent persons.

MEDITA

## MEDITAT. XII.

*Upon desiring a Friend to preserve safe for me some precious things, which were kept for me, till I needed them, and then seasonably produced to help me.*

**H**OW earnestly did I desire my Friend to lay up safe for me these things, and how faithfully hath he preserved them, and how seasonably hath he produced them for me at my need?

This may be useful to excite me, to practise Gratitude, to my best and highest Friend, to whom I have oft sent up the respirations of my Soul, that he would keep for me both those Truths I have learnt out of his Sacred Word, and those Experiences I have had of his Goodness, and supports vouchsafed me under afflicting Providences, not daring to trust to my memory only, these en-

1                      gaging

gaging mercies I have received, lest his Word and Benefits should slip out of my mind; and I have petitioned him also, that he would bring afresh into my mind those Truths, when I most needed them.

O Lord, I adore thee for bringing again afresh to my Memory those supporting Promises, to strengthen my weak Faith, when I most needed them, which thou didst preserve for me, till the times of my greatest exigences, and didst then comfort me by them.

And, O Lord, I do also thankfully acknowledge, that when thou didst, as a gracious Father, chastise me by Afflictions for my Enormities, and I was even ready to faint in taking that wholesome Soul-Physick, of thy prescribing; that thou wert then pleased, by my considering the Benefits which had formerly accrued to my better part, by sanctified Afflictions, to make me not only in some good measure patient under them; but didst also make me to believe, they would be  
for

left for my spiritual good. And thus  
 slip thou madest my Memory a Cabinet,  
 pe- to preserve my own Experiences,  
 ould that they might be seasonably pro-  
 duced to keep me from doing as *Issa-*  
 char did, crouch down under my  
 ed Burdens.

---

M E D I T A T. XIII.

Upon my often waking in the  
 Night, and presently falling  
 by asleep again.

**H**OW often have I awaked this  
 Night, and instantly fallen a-  
 sleep again? Being so drowsie, that  
 I could not long keep my self from  
 slumbring.

This may be useful to mind me of  
 my Spiritual Condition, having oft  
 been in an awakened frame, in which  
 I have been put upon seeking after  
 the great things of Eternal Con-  
 cernment, which have then been  
 so realized unto me, as to take deep  
 impressions upon my heart, and hath  
 made my Soul to follow hard after



God for Mercy, and for Power to serve him better; but alas! how soon have I by carnal security been drowsie and fallen asleep again; and though in the Divine Records of God's revealed Will unto us, he hath bid us, that we should not sleep as do others, but that we should be watchful; yet I have been apt to forget that Precept; and to say to my self, in a spiritual sense, what was said of natural rest (which is a shutting up of the Senses) concerning *Lazarus*; *that if he slept he should do well*, (though I slept, it should be well with me.)

But, O Lord, I do most humbly beseech thee, do unto me, as thou saidst thou wouldst do unto him, come and awaken me out of my sleep.

O let me no longer be so unequal in my Devotions, as to have my Goodness like a Morning-Dew, which soon passes away; and so be sometimes awake, and sometimes asleep. But let me be kept watchful, by the serious sense of my Mortality; and of the strict account I must give to thee, of all that I have done.

to done in the flesh, whether it be good  
ow or evil : And when thou seest me  
een falling again into my Spiritual Le-  
and thargy, do thou say unto me, as the  
of Mariners in the Storm did unto Jo-  
he nah ; *Arise thou sluggard, and call upon*  
eep thy God.

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Pious

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# REFLECTIONS

Upon several

SCRIPTURES

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Written by the

Right Honourable

MARY,

Late

Countess Dowager

OF

WARWICK.

---

LONDON,

Printed for *Nathanael Ranew*,  
at the *King's Arms* in *St. Paul's*  
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## Pious Reflections

On Several

# SCRIPTURES.

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## REFLECTION I.

**L**ord! When I read in thy Word, of the man after thine own heart, saying, *Rivers of Waters run down mine eyes, because men keep not thy Commandments; and yet consider that I am so far from imitating him; that I can many times suffer sin to be upon my Brother, without so much as giving him reproof for it, or advising him, so much as to consider whom he offends by it: Nay, sometime I am ready to make a mock of sin, and to laugh at that which*

*Pious Reflections*

which is a Grief to thy *Holy Spirit*. O Lord, I beseech thee humble me under this Consideration, and make me for the time to come to imitate holy *David*, in my Charity towards my offending Brother. And with thy servant *Lot* to have my Soul vexed in hearing and seeing the filthy communication of the wicked. O let me be so charitable, as to weep over the Soul of my offending Brother, and let me, as much as in me lies, help him out of the snare of sin, and by my Prayers, and Holy Example help him towards Heaven.

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## R E F L E C T. II.

*Jonah. 4. 9. Then said the Lord, dost thou well to be angry for the gourd? and he said, I do well to be angry, even unto death.*

**L**ord, when I read of this peevish Prophet *Jonah*, who because thou wast merciful unto the repent-  
ing

ing Ninevites, and didst not destroy them in forty days, according to what he had proclaimed, was so discontented, that when thou expostulatedst with him, and askedst him, whether he did well to be angry; he was so far from confessing his Fault, as that he seemed to dare to approve it even to thy very face, by these Words, *I do well to be angry even unto death.* O Lord, how doth this shew me the madness of this passion of Anger, and Discontent, which doth for the present so far distract us, that we are ready to justify a Fault, in stead of begging pardon for it? O Lord, I do therefore most humbly beseech thee, to enable me, to be *slow to anger*, remembering that thou hast told me; that *he that is slow to anger, is better than the mighty; and he that governs his Spirit, than he that takes a City; and he that hath no rule over his Spirit, is as a City that hath no Wall.* O bring all my Passions into subjection to my Reason, and my Reason to my Religion. Let me not free my self in any wise to do evil, nor to be angry, and sin in my Anger, but give me a meek, quiet, contented Spirit, which

which is in thy sight of great value.  
 Let me learn of thee to be meek and  
 lowly, that I may find rest unto my  
 Soul.

### R E F L E C T. III.

Mark 9. 5. *And Peter answered  
 and said to Jesus, Master it is  
 good for us to be here.*

**L**ord! When I peruse these Words  
 of Peter's, that it is good to be here:  
 this makes me reflect upon my self,  
 in relation to this present World;  
 who am often times, when I am  
 delighted with any thing here below,  
 which doth please my sensual appe-  
 tite, ready to say, *'tis good to be here.*  
 But, O Lord, I beseech thee, do thou  
 then say to me, *up and be going, for here  
 is not your rest.* Look beyond things  
 temporal to those which are eternal:  
 these Worldly Pleasures die in the  
 Birth, and therefore are not worthy  
 to come into the Bill of Mortality:  
 make me to consider these things  
 cannot satisfy me for a moment, much  
 less

less for *Eternity*; and that though the world seems to *kiss* me, 'tis but to *stab* me, though it makes me *sport*, 'tis but to *put out my eyes*; it promises *much*, but performs *nothing*; and therefore let me not say, 'tis good to be here; but let me seek after that *City that hath Foundations, whose Maker and Builder is God, after that better Country, that is an heavenly.*

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R E F L E C T. IV.

John 4. 28. *The Woman left her Water-pot.*

**L**ord! When I read that after thou wert pleased to instruct the *Samaritan woman*, that thou wert the *Christ, the Saviour of the World*; she presently left her *water-pot*, and went into the *City* to inform others, that they also might come and be blessed with a sight of him, who is the *desire of all Nations*. O Lord, this doth indeed convince me, that the *Soul* that once findeth thee, is pre-

presently content to part with *all*. For this woman, before thy revealing thy self to her, was busied about her *water-pot*, and her wordly employments: But after she had found the *Messias*, she could (as it were for joy) forget her *water-pot*, and willingly part with it, to inform her Neighbours what she had found, that they also might have a part with her. O Lord, that thou wouldst enable me also, to leave all to follow thee; and that I may like *Simon Peter*, who when thou calledst him from his fishing, *left his nets straitway, and followed thee*; so I may leave all my worldly wealth and follow thee, and count all things dung and dross to gain thee, and with the man spoken of in the Gospel, *sell all to obtain the pearl of greatest price*; that having found *Jesus*, I may willingly part with all for thee; and having thee, *may say I have enough*. Lord I am willing, if thou call'st me to it, to leave my *water-pot, and my nets, and all for thee*.

R E F L E C T. V.

Acts 24, 25. *And as he reasoned of Righteousness, Temperance and Judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will hear thee.*

**L**Ord, when I peruse this Verse, and see that thy chosen Vessel, though a Prisoner, as he reasoned of Righteousness, Temperance and Judgment to come, could make *Felix* tremble; and yet he could put him off to another season. This makes me to reflect upon my self, in regard of the good motions, that the *holy spirit* many times comes to me with, as it were, in the cool of the day, when the heat of temptation is over, saying, *dost thou well to be angry? Dost thou well to love this world? Dost thou not remember God hath bid thee not to love this world, nor to consume thy days in Vanity, nor to be vain in thy imaginations? But God has*  
bid

*bid thee work out thy Salvation with fear and trembling, and give all diligence to make thy calling and Election sure. Remember thou hast a great work to do, and thou hast but a little moment to do it in; thy body is but dust, and must soon return to dust; but thy soul is made for Eternity; it must last for ever, it's more worth than an whole world, therefore seek rest for that, therefore look beyond things temporal to those that are eternal. Lay up for thy self Treasure in Heaven, and let thy heart be there also.*

O Lord, how often hath thy blessed Spirit thus, as it were, whispered into my Soul; and though upon such serious considerations, I have with Felix trembled, for the present, yet I have with him also said, Go thy way for this time, when I have a convenient season I will hear thee. But O Lord, I beseech thee pardon this procrastination, and putting off good resolutions for the time past, and now enable me to make haste, and not delay to keep thy Commandments, and to follow the example of the Prodigal, who said, he would arise and go to his Father, and he strait-way arose



arose and went, according to his resolution and promise. Make me, Lord, to remember that it is *to day* if I will hear thy voice, that I must not harden my heart, and that now is the accepted time; now is the day of Salvation. Let me therefore now work the work of God whilst it is day, for the night cometh wherein no man can work. Lord, make me to consider, that if it be hard to repent to day, it will be much harder to morrow; and that I have no assurance that I shall live till to morrow. Make me therefore to remember thee my Creator in the days of my youth, before the evil days come, wherein I shall say, I have no pleasure in them; and with the wise Virgins to prepare to meet the Bridegroom of my Soul, with my Lamp ready and well furnished with Oyl; that when thy blessed Spirit, next knocks at the door of my heart, by any good motion, I may presently entertain it with caresses and satisfaction, and not say with Felix, Go thy way for this time, when I have a more convenient season I will hear thee.

## R E F L E C T. VI.

2 Sam. 12. 5. *And Davids anger was greatly kindled against the man, and he said to Nathan, as the Lord liveth, the man that hath done this thing shall surely dye.*

**L**ord, when I read of *Nathan's* coming to *David*, and by a parable shewing him his own fault, and hear him presently say, *As the Lord liveth, the man that hath done this thing shall surely dye*: This discovers to me mine own iniquity, who am many times ready with *David* to condemn mine own actions in another person, and to be a severe Censurer of the faults of others, but to pass a very slight one upon my own, and can easily discern the mote in my Brothers eye, but cannot perceive the beam that is in my own eye. O Lord, I beseech thee, when I would censure, make me to begin at home, and to judge my self; remembring that I have most reason so to do;  
for

for I can see in my *Brother* but a life full of sin, but I can see in my self an heart full of sin; let me therefore in lowliness of mind esteem others better than my self, and not judge another but judge my self, that I may not be judged of the Lord.

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R E F L E C T. VII.

Jos. 23. 15. *But as for me and my house, we will serve the Lord.*

**L**ord, when I read of thy servant *Joshuah*, before his death, reckoning up all the great engagements that the Children of *Israel* had to serve thee, to provokethem to renew their Covenant with thee, and to keep close to thy service; and hear him taking this most happy resolution, that whatever they did, *He and his House would serve the Lord:*

How desirous, O Lord, am I to follow this holy man's Example, and to resolve that whatever the rest of the World doth, I and my Family

mily will serve the Lord ; let me not think it enough to serve thee my own self ; but make me to do, as thou saidst thou knewst thy Servant *Abraham* would , to command my Children , and my Household after me , that they may keep thy Commandments , to do Judgment and Justice. And as holy *David* did , let me say, *He that walketh uprightly , he shall serve me , mine eye shall be upon the faithful of the Land that they may dwell with me : He that telleth lies shall not tarry in my sight ;* that it may be said of me, as it was of *Cornelius*, *That I fear God and all my house.*

---

R E F L E C T.

## R E F L E C T. VIII.

Luke 16. 25. *And Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

**L**ord! When I read this sad answer of *Abraham*, to the Rich-man's request: *Son, remember that thou in thy life time receivedst thy good things*: How sad a remembrance do I believe this must needs be to him, to consider his former prosperity; and to think that he was cloathed in Purple and fine Linnen, and fared sumptuously every day; and now wanted a drop of water to cool his tongue. The remembrance of his former prosperity, was now but an aggravation of his misery.

For what good did it do him to consider, that in his life time, he had it may be a great Retinue, and many to wait upon him: when in Hell his  
Attend-

Attendance were only Devils and damned Spirits.

O Lord, I beseech thee therefore let it never be said to me, as it was to this miserable great one; *thou hast in thy life time had thy good things*; thou hast had thy consolation.

O Lord, I beseech thee, give me not my Portion in this Life, nor let me have a short Heaven here upon Earth, and an eternal Hell hereafter.

Let me not be satisfied with the blessings of thy Foot-stool, without those of thy Throne; nor with the fatness of the Earth, without the dew of Heaven.

Let me not *say to Gold thou art my hope*, or to the *fine Gold thou art my Confidence*.

Let me not count these lower things my good things, because these may stand with Reprobation, and a *Dives* may have them, and go to Hell. But let me account those things my good things, which cannot stand with Reprobation.

O visit me with the favour of thy chosen: O let me not so much covet  
to

to be cloathed with Purple, and fine Linnen, as to be like the King's Daughter all glorious within; and be cloathed with the Righteousness of Christ, and help me to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfil the lusts thereof.

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R E F L E C T. IX.

Mark. 8. 36. *What shall it profit a man to gain the whole World, and lose his own Soul?*

**L**Ord, when I read these words, and see, as it were, my blessed Saviour, putting the whole World into one Scale of a Ballance, and the Soul of a poor Creature into the other, and the Soul out-weighing all the World: How really doth this convince me, that whosoever shall exchange his immortal Soul to gain the whole World, would make a sad bargain.

O Lord, I beseech thee therefore, let me not sell the Devil mine, for

a little scrap of it; but remembering the preciousness of it, by the price it cost; *For we were not redeemed with corruptible things, as Silver or Gold, but with the precious Blood of Christ.* Therefore if the Devil should come to me, as he did once to my Saviour, and shew me all the Kingdoms of the World, and all the Glories of them, and say, *all these will I give thee for thy soul;* I may say to him, *Get thee behind me Satan: I'll never make such a Fools bargain.*

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### R E F L E C T. X.

1 Sam. 30. 6. *And David encouraged himself in the Lord his God.*

**L**ord! When I read this Chapter, and consider the sad condition of *David* who; when he returned, found *Ziglag* burnt, and his two Wives carried Captives by the *Amalekites*; and the people that were with him talking of stoning him, that he was in so sad an outside condition



dition, that he was sorely distressed, yet that Text saith, that *David* (even then) *encouraged himself in the Lord his God.*

O Lord, how doth this make me cry out and say, *blessed are the People which are in such a case, yea blessed are the People, whose God is the Lord: yea blessed are they, who in their greatest Tryals and Distresses can encourage themselves in God, that can trust in God at all times. Lord those that know thy name put their trust in thee, and thou wilt keep them in perfect peace, whose mind is staid on thee, because they trust in thee.*

O Lord, I beseech thee, let this make me follow holy *David's* Example, in all my Distresses to encourage my self in thee, knowing it is better to put confidence in God, than to put confidence in Princes.

## R E F L E C T. XI.

Gen. 22. 9. Abraham *bound Isaac his Son, and laid him on the Altar, on the Wood.*

V. 12. *Lay not thy hand upon the Lad, neither do thou any thing unto him.*

**L**ord! When I read with what ready Obedience faithful *Abraham* complied with that command, which not only ran cross to his natural affection, but seemingly would disappoint the Promise he so long waited for, and at length received, with so much Joy and Satisfaction, that he named his Son, *Isaac* (Laughter) as a Witness and Memorial of it. And also, how when he had stretched out his hand, and took the Knife to slay his Son, thou calledst from Heaven to him, *Lay not thy hand upon the Lad.*

This greatly shames me to think, how slow and backward I was, to yield to thy gracious Commands and Calls, to devote my self intirely to thee,

thee, in a course of strict Religion, and to present my Body as a living Sacrifice, holy, acceptable to thee, for fear of slaying my *Isaac*, losing all my Joy and Delight, as if I might never have been merry after my so doing.

But, O Lord, I must acknowledge I was afraid where no fear was: For I find by blest Experience, Religion (the being laid on thine Altar) neither kills, nor burns up our Delights, only confines and tames them: For as I read in the Parable of the Prodigal, though he had had much mad Jollity before, he never knew what true Joy was *till he came to himself*, and returned to his Father, for 'twas then, and not till then, that he and his began to be (truly) merry.

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## R E F L E C T. XII.

Matth. 7. 21. *Not every one that saith unto me , Lord , Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.*

**O** Lord , when I read that 'tis not calling upon thee, *Lord, Lord*, but the obeying thee as such by doing of thy Will, that will give entrance into thy Kingdom : O Lord, how desirous am I, to live my Prayers. And as I every day pray as thou hast taught me, that thy Will may be done : So Lord inable me to do thy Will, even when 'tis most cross to my own.

Let thy Will commanding be my Will obeying. O help me to resign my Will wholly to thine, make me chearfully to do, and patiently to suffer thy Will.

Lord,

*upon several Scriptures.*

23

Lord, let thy Holy Will be done  
by me, and upon me.

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*F I N I S.*

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